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EDITORIALS

SERVICE IN THE COLLEGES

Religious and moral education in colleges has been one of the continuous interests of the Religious Education Association from the beginning. This interest has now led to two important new steps. First, the Board is forming a commission on the college as educator in character and religion. This commission will make studies and devise ways of helping the colleges in these matters. Second, Professor George A. Coe has been induced to offer his services for some eight weeks to such colleges as make arrangements therefor. The Religious Education Association has the booking of his time from October 15 to the middle of December.

What can Professor Coe do? (1) He can lend a hand to the men and women who are teaching classes in religious education by going over with them some of their more difficult problems. (2) He can counsel with college pastors, association secretaries, administrators, teachers, and students who are endeavoring to give a religious turn to education. He can thus contribute to the process of education itself. (3) He can address himself to the meaning of education, and in particular to the problem of character formation through higher education. (4) He can stimulate faculties as well as students to be pioneers in studying afresh the educational program. He can discover and encourage persons who can and ought to write. He can encourage research into the foundations of a morally re-vitalized education. (5) He can be a promoter of the religious vocations—ministry, religious education, and teaching—and he can convey information concerning the agencies and methods of training therefor.

Professor Coe believes that one best way to promote well-considered reconstructions in education is joint free discussion by teachers and students. He is a vibrant stimulator of such discussion.

The Religious Education Association staff will also be available for a certain amount of service in the colleges. The General Secretary helped make the survey of the character agencies, positive and negative, as found in twenty-four colleges and universities, soon to be published by the Institute of Social and Religious Research. He has also had wide experience in teaching religious education to both undergraduate and graduate students. Both he and the other members of the groups which made the college survey will be available for individual engagements.

Dr. Hites is Editorial Secretary of the Association, and has had several years experience teaching education and religious education to undergraduate students. While his work as editor requires most of his time, he is able to spend several days a month away from the office.

Dr. Shonle is secretary of the research commission and is making a survey of methods of measuring character growth. She can advise regarding studies to make and how to make them.

There is a growing list of persons who are profoundly studying the college process, several of whom will be available, under the auspices of the Association, for significant service in the colleges.

How to secure the services of Professor Coe or any of the others mentioned: Eight weeks is a small amount of time and only a few colleges can be served by Professor Coe in this first period. Any college wanting such service should write to the General Secretary as early as possible, stating the time wanted, etc. The General Secretary will correspond and assist in arranging a plan whereby the greatest values can be obtained from the proposed visit.

No definite financial plan has been provided. The Secretaries are confident that most colleges will want to pay for the

services received. If any cannot, we hope to be able to find a way to serve anyhow. The effort will be to serve where service is most needed and welcome.

J. M. Artman.

A NEW PRICE AND A NEW STATUS FOR THE JOURNAL

IN RELIGIOUS EDUCATION for last December the Editorial Committee outlined several significant changes in the journal. Among these was the change from six issues a year to ten, and a recommendation to the Association that the price be changed from \$4.00 a year to \$5.00.

Both of these changes have been put into effect. The journal is now published every month except July and August, and the price is now \$5.00 a year.

When six issues of the journal cost \$4.00, the cost of each one was 66 cents. When ten issues cost \$5.00, the cost of each is 50 cents. Everyone will immediately see the necessity for the change in price.

Because of postal regulations requiring a separation between membership fee and subscription price, it has become necessary to indicate definitely the cost of each. The basis we have been using—"The membership fee is \$4.00; the journal is sent free to all members"—may no longer be used. The Board of Directors has therefore voted, and the Association in convention has confirmed, the following bases of membership:

PLAN I

Subscription to the journal \$5.00; contributing membership in the Association \$5.00—total \$10.00.

PLAN II

Subscription to the journal \$5.00; membership in the Association free.

PLAN III

For students *actually in residence*, subscription to the journal one-half the regular rate, or \$2.50; membership in the Association free.

The Editor.

PROFESSOR STARBUCK'S SUMMARY*

I appreciate the courtesy of the chairman in asking me to summarize this morning's program. Any remarks I shall make are in the way of perspective and of encouragement. I speak as a sort of ancient sage. I was present at those notable meetings when this Association was organized. There were in those days serious minds and prophets, notably the great soul President Harper. The determination was to make of this Association the thoughtful center of insight and progress in matters of religious education. From the beginning the purpose was to foster the researching in the field recognized as the most important but in which there was very little light as to what to do and how to do it. The years have been helpful ones but we shall have to admit that the Association progressively drifted into the easy thing, that of discussing what *ought* to be done rather than the difficult one of patiently working out the principles involved in the science and art of religious education. We drifted gradually without quite knowing it into an annual festival of fervor and oratory. There was far more heat than light.

I consider it one of the happiest half days of my life to have been able to sit through this morning's program where the spirit of the scholar and the scientist is supremely in evidence. One or two papers of the kind to which we have listened, if followed up by other researches and tested out and then put to work, will do more for religious education than an entire year of spiritual fervor undisciplined by thoughtfulness.

It has taken courage and foresight to make possible a day like this. I wish to bespeak our two-fold appreciation. In the first place, for the wisdom, the courage, and the direction of the new Secre-

*The Friday morning program at the Chicago Convention of the R. E. A. was devoted to brief reports on research in progress. Professor Edwin D. Starbuck of Iowa State University was requested to summarize the morning's work.

tary of the Association. He has taken a vigorous stand now for those ideals, the realization of which was the original object of the Association. In the second place, I venture to commend the foundations whose great souled directors have encouraged independent scholarship in matters of religious education. It is pitifully true that colleges and universities are so encrusted in their traditional habits, and seminaries so Bible-centered and Palestine-rooted, that they cannot face a living present and have not been able to support the kind of research that has been today reported. We shall have to acknowledge in humility that it will take these agencies and an organization like this to lead us into wisdom in matters of religious education.

MORALITY AND LAW

Where does ethics end and law begin? This age-old problem is again disturbing thinkers. What are morals? Are they gained only through inner controls? Are they ever achieved through the compulsion of law? There are some people today who have lost sight of the latter phase of the problem.

Everywhere, law is again on the march. The Italian Chamber of Deputies is now considering a most drastic censorship bill. Fines up to \$2,000 and imprisonment up to three years will, if the bill becomes law, fall upon those desecrating the stage, motion pictures, paintings, books, newspapers, phonograph records, and advertisements. The Illinois Legislature has before it a bill which proposes to padlock theatres where indecent plays have been presented. This measure would dispense with jury trial for such cases. The auto, liquor, the movies, and Sunday recreation have made every urban and even every rural community conscious of this problem.

Recently, the writer sat with his sixteen year old daughter watching a film. And while he considers himself a liberal he found himself wishing the daughter

were not there. Then he observed her face. Condemnation was written large thereon. Then approval as finer, cleaner material flashed before her eyes. Nor is she an exception. A survey of the movie problem in a large high school reveals that students as they progress from the seventh grade to the twelfth demand ever cleaner better pictures. Education in morals does work with those who readily grasp the meaning of moral ideals or ideas. While it is true that moral attitudes come through actual practice in life experiences, nevertheless, children who take readily to abstract education can more quickly and independently attain inner ethical controls.

But, what about those with whom teaching with abstract ideas fails? And here's the rub. Probably all of us have sat and watched such children applaud pictures which were risqué, to say the least. Surveys show that these types can be quickly and easily debased by increasingly deteriorating pictures. Such people get their moral controls naturally by imitation. They must needs secure natural habit systems of morals in protected atmospheres or they do not secure them at all.

It is not a question of conscious controls versus unconsciously acquired habit controls. No educator questions that the former are to be preferred. But, unless surroundings are kept clean by compulsion, those who have little ability to rise to the level of ideational behavior will be destroyed. Any survey in the field of morals quickly reveals this simple psychological fact.

Take the present prohibition amendment as an illustration. Prior to general prohibition it was almost impossible to educate some people away from liquor. During the brief period of the law tens of thousands have acquired non-liquor habits and these now consciously condemn drinking. It is ever thus. It seems that many cannot attain conscious control

without long periods of slow habit change; the inner conscious control seems to effloresce only after a lengthy period of natural growth in a protected environment. For such, law is not only beneficial; it is absolutely essential.

There seems to be but one answer to the problem. Whenever the large aggressive minority finds advanced, conscious moral controls and partially tests them through group experience, those

controls should pass over into law. It is only in this way that the social environment can be cleansed for the imitative thousands at the other end of the group. Outward, authoritative controls must change with changing moral values but they cannot be dispensed with. Education is part of the method, but not the whole method. Ethics must always flow over into law.

Carleton College

John Munroe

THE TASK AHEAD, AS I SEE IT

CLOSING ADDRESSES OF THE CHICAGO CONVENTION

PROFESSOR WM. C. BOWER:*

Mr. Chairman, Ladies and Gentlemen of the Convention: As I have listened to the discussions during the past two days, I have become convinced that we are in the presence of a task which calls for first-class engineering, a task that offers a challenge to every resource of intelligence and constructive purpose commanded by church and state.

I would like to submit to you some deep impressions that have emerged out of the discussions of these days.

The first step, it seems to me, when we face this problem in terms of statesmanship and educational engineering, is a process of clear and fundamental thinking. I propose, as the beginning of that thinking process, the screening of the problems which have been before us in this welter of discussion, in order that we may discover those problems upon which we are fundamentally agreed and which we may consider as relatively settled, and those problems upon which we are not agreed and which may well indicate the future direction of our thinking.

It seems to me we have been of rather complete unanimity with reference to our purpose as we face this task of the correlation of church and state education. Our confusion has arisen in the discussion of the means by which we shall at-

tain our objective. We find ourselves in the presence of institutional organizations, prejudices, organized points of view, predetermined content, and traditional procedures which make it very difficult for us to move straightforwardly and constructively to the attainment of our goal.

I should like to suggest as the first of the unsolved problems the one which seems to me to cut most fundamentally through our thinking—our lack of common understanding with reference to the nature of religion. At every movement of our discussion we have come up against the problem. We have talked about the possibility of agreement with reference to doctrine and institution. Our objective cannot be accomplished by this approach. Not until we conceive religion in terms of a vital personal and social experience of God can we hope to come to agreement and to face unitedly this problem.

I should like to propose as a second unsolved problem in our thinking the complete reconstruction of our whole attitude toward the nature of education. And I am bold enough to say it is a problem quite as much for the public schools of America to face as it is for the schools of America's churches. I am also quite willing to say that if going into the public schools on the prevalent informational basis alone is to be the program on which we shall go in, I for one do not welcome

*Of the University of Chicago.

the open door. It is a great thing to have standing on the platform of a meeting like this an exponent like Dean Kelly, who has helped us think through the problems of the new American college in terms of its social function, to speak for that relatively small group of educational seers who today see that education, to be education, has got to reach the level of personal and social experience. But the prevalent practice of public education lags far behind such a vital view. We have precisely the same reconstruction to bring about in the schools of the church. I do not think it is a matter of one coming to the other in either case. Each must meet the other in this fundamental reconstruction upon a new plateau of vital education grounded in the experience of growing persons in an improving social order.

I propose as a second step that we shall take an experimental attitude toward our task. I think Professor Soares put his finger upon one of our chief dangers, the danger of hasty conclusions and hasty fixation of programs. Let us devote ourselves with a consecration which becomes men who face such a responsible task, to the process of thinking. Let us keep our minds open in an experimental attitude toward this whole process.

I propose as a third step that, refusing steadfastly to let our minds come to a premature conclusion as to what is a right or wrong solution of this problem, we come to grips with reality by thinking in terms of concrete situations in local communities. I think that is the most constructive suggestion that has emerged from the discussions of this convention. When we shall come to grips in specific communities with life as it is in youth, in childhood, in church, in state, and face the whole problem of the total need of our social and personal life in communities today, I think we shall find an open way out.

You have asked a difficult thing, Mr. Chairman, for one after sitting through this conflicting discussion, to attempt in

four minutes to say what he sees ahead. But I believe if we shall think somewhat in terms of these steps, we shall be able to convert this complex situation that has developed to many different view points into a thinking situation that shall evoke from church and school alike the most constructive, intelligent resources we have at our command.

PROFESSOR GEORGE A. COE:

As I observed the mental alertness of this convention and its resourcefulness in ideas, I was reminded of a remark that was made many years ago concerning a citizen of another city, a man from whose brain magnificent new schemes constantly blossomed forth. It was said of him that he could create a world if only somebody would furnish him the necessary raw materials! I take it that what we are here attempting to do is to create a new world, but that we are having difficulty about the raw materials for it. Our underlying problem, that is, concerns our own relations to the Creator. If we could see clearly, probably we should perceive that all the defects of religious education are rooted in our own deficiency of contacts with God.

A great deal has been said here about the necessity of a metaphysical belief in God; about the supposed importance of uttering his name in the public schools, and about the value of a religious sanction consisting of some shibboleth of our ancient faith. I venture to raise the question whether, in this very discussion, there was not a certain futility that is traceable to a defect in our own relations with God at the moment. Was there not too much exploitation of present ideas and too little listening for a possible creative inspiration? Did we not assume that by and by, when we have set things right, when we have invented some machinery, then God will be able to get at the pupils in our schools? Might we not well ask whether we permitted God to work through us in the discussion itself? May not the im-

mediate task ahead of us be that of realizing the presence of God in the process of thinking and talking about our problem?

There are two phases of this matter. Doctor Mann touched upon the first one, which is the truth that God confronts us whenever we meet a personality. He is there in the person who disagrees with us as truly as he is in the one who agrees with us. Emerson said—I do not quote him literally—"When two neighbors talk with each other across a garden fence, Jove nods to Jove over the head of each of them." Some realization of this overarching Presence is needed as the emotional basis for discussion. It is the best possible condition for appreciating unaccustomed ideas, for seeing unprecedented possibilities, and for arriving at a fruitful consensus or a fruitful dissensus of opinion. The main condition of cooperative thinking is the realization that in the other fellow there is something worthy of reverence, a reverence that has in it the finality of God.

In the second place, we must not check the Divine Presence by being too fond of the thoughts that already have become habitual with us. Even our dearest formula is insufficient. Every fixed state of opinion places an obstacle between ourselves and some possible larger self. Creation is continuous; it didn't stop sometime in the past; it is going on here and now through men who make their minds plastic towards one another and towards unprecedented ideas and measures. None of us can be a fit instrument for creation if we try to get everybody else to adjust himself to what we are now.

If there is a God at all, he is the principle of movement; he has creative work to do through us. The task ahead, as I see it, the task that always is the first of all when progress is demanded, is to realize this truth and to make it controlling in the process of change. This we can do only as we regard our own present thinking as something that, in the nature of the case, is to be outgrown.

PRESIDENT WALTER DILL SCOTT:*

We frequently hear it said that human nature does not change. It is probably true that congenital human nature differs but little from age to age and from race to race. To that extent the task of religious education is the same whether we have in mind the youth of the twentieth century or of the first; the youth of America or of ancient Palestine or even of central China or India or Africa.

Religion, the outlook on life, and every form of social control are not so much dependent upon inheritance, congenital human nature, as upon environment. Every great change in the environment results in a corresponding change in human nature, and accordingly in the task of religious education.

During most of the history of the human race the environment has been fairly stable in all lands. Changes have been more rapid and more momentous in our century than in any other age, and in America than in any other land, not excepting even modern Japan, Russia or China.

The youth in most ages and in most lands has been subjected to strict discipline, has been taught to respect authority, has been forced to be industrious and economical. He has been dependent upon his own hands as the necessary tools for performing his daily tasks; upon his own feet as a means of transporting himself from place to place. He has been frequently subjected to fear due to the numerous enemies and to the scarcity of the necessities of life. His daily tasks have been monotonous and uninteresting.

The American youth of 1927 is not subject to strict discipline, he does not habitually submit to authority, he is vigorous but not industrious. He is surfeited with abundance and has difficulty in appreciating the necessity of economy. He sees daily tasks performed by the pushing of a button or the pulling of a lever. He is more at home sitting at the wheel of a

*Of Northwestern University.

high-powered automobile than standing on his own feet. He has never known the pangs of hunger or of thirst. He has felt the blast of winter but has taken it as mere sport. He has never known what it is to fear the invasion of an enemy. In fact, fear as an emotion or as an incentive to action is becoming less and less frequent. Monotony is practically eliminated from his experience.

The more we study the environment of the American youth of 1927 the more we see how unique it is. In this way we come to appreciate the fact that one of the tasks of the Religious Education Association is to lead the movement for the development of a type of religious education that meets the needs of American youth rather than of the youth of Scotland, that meets the needs of the youth of 1927 rather than of those of 1827.

PROFESSOR LUTHER A. WEIGLE:*

One of my friends tells the story of how the religious education of his oldest son began. His wife and he had looked forward with a great deal of interest to this boy's entering the Sunday school. He was away from home at the time, and when he returned asked his wife how the boy had liked it. She said, "Oh, I don't know how John liked it. Do you know, Henry, what the lesson was for that Sunday?" "No, I don't." She said, "The lesson was about whose wife a woman would be in the resurrection when she had married seven men."

Now that was in September, 1906, and that was the beginning of that poor youngster's religious education. I take it we realize that those days are pretty nearly, if not quite, gone forever; and that the reason why they are gone is largely because of the work of this Religious Education Association. It is appropriate that this convention, which brings to all of us who have been interested in its work the joy of feeling that this Association is experiencing a very

genuine rebirth under the leadership of Mr. Artman; that this convention should be in Chicago, and that it should be marked by a discussion of the question which will undoubtedly be the major question with respect to education that we shall face in our generation.

Fifty years ago there was a college president from the middle west who wrote an article on the relations of church and state which he had the temerity to send with his compliments to the Hon. William E. Gladstone. Mr. Gladstone wrote back immediately, using a sentence that I myself have often found advantageous to use. Thanking the author he said, "I shall examine your article with great interest." That is a very good sentence; I commend it to you. Then he went on to say, "It has been given to America to solve many problems; but there are others in respect to which she will probably have to remain content with half-solutions. It may be that one of these is that deep subject of the relations between Church and State which it is so difficult entirely to sever from the relations between the State and Education."

Perhaps Mr. Gladstone was right; but I am inclined to think we can go farther than we have yet gone to solve this problem of just what the American principle of religious freedom means, what the separation of church and state means, with respect to education, in which both church and state have so vital an interest.

We are beginning to awake to the folly of compelling our public schools to be afraid of religion. We are awaking to the necessarily negative connotations of our silence. It is time to awake.

We have said that we don't quite know what religion is, and we are going to try to find out next year. That is a desirable first step. Yet I am sure that all of us know some things that religion is not, and some things that are incompatible with it; and we are living in a strange time when things of that sort are current among us.

Every one of us knows what it must

*Of Yale University.

mean for religion should education be dominated by a purely behavioristic psychology, or by a merely pragmatic philosophy, or by some of those strange upsettings in ethics that are characteristic of our day.

I think sometimes the world is mostly made up of two classes of folk, those who think that whatever has been is right because it has been, and those who think that whatever has been is wrong, because it has been. There is a drift in these days toward the ranks of those who think that whatever has been is wrong, just because it has been.

I believe in the principle of self-expression for self-control; but the trouble is that too many people in these days are inclined to stop with mere expression and not aspire to the goal of the educative process to which self-expression is a means.

I take it that this Association embraces not only folk who are interested in the churches, but folk who are interested in the public schools; and that together they are facing with steady minds and brave hearts toward that new and tremendously perplexing problem which is expressed in the subject of this convention.

RABBI LOUIS L. MANN:*

There are some things that stand out in the convention and are very significant in the task that lies ahead of us.

First of all, we must *study the child*. Once upon a time physicians treated cases. We are told they now treat human beings. Once upon a time we taught lessons; we are now interested in eliciting the potentialities of the child. When the old washerwoman said, "Teacher, I sent Johnny to school that you might learn him," she said far more than she was conscious of. Unless we *learn* the child, in the sense of studying the child, we cannot in the nature of things teach the child.

One thing we have learned—and I hope in the task ahead of us we will employ it

—is that the child is not a miniature adult. We hear people say, "Well, he's a chip off the old block." That is true, so long as you put the emphasis on the word *block*. The child is vastly different from the adult in his total outlook on life. For instance, there is a very remarkable book called *Una Mary*, by Una Hunt. It is the autobiography of a child written by a person later on in life, and teaches a tremendous lesson that religious educators ought to learn. The child heard all kinds of theological terms; for example, "the soul is that which remains after you die," and when it is good it is spotless and pure white. A few years later, the story relates, the child was taken to a museum and saw a skeleton. For many years she thought a skeleton was a soul. That isn't so far-fetched.

Children in school were asked to write the Twenty-third Psalm, and a majority wrote, "Thou preparest a *stable* before me in the presence of *Thine* enemies." We are intent upon teaching a lesson, and in the nature of things use words the child simply does not understand. We leave our religious school building exalted and with a sense of satisfaction for the wonderful service we have rendered, and God only knows in how many cases great harm has been done to a child.

Secondly, in addition to studying the child, we must *train the teacher*. The most expensive things I have ever gotten in my life were those I received for nothing. The greatest extravagance on the part of the church—and by church I mean synagogue and mosque and all the rest—is to have volunteer teachers. They get exactly what they are worth. Nothing.

If my watch should be broken, I would not permit anyone to "volunteer" to repair it. After all a watch is only a mechanism, whereas a child is an organism and a human being. The child's mind is infinitely more complicated than the inside of a watch, and yet we take for granted that any volunteer with mere good intentions is capable of doing that upon

*Of Sinai Congregation, Chicago.

which great educators themselves cannot agree.

The sexton in Henry Ward Beecher's church once said to him, "A man goes to sleep during your sermon every week. I usually have the window pole in my hand. What shall I do, tap him on the shoulder?" In his characteristic way Beecher replied, "The next time he goes to sleep, you come to the pulpit and wake *me* up."

So long as children define a hypocrite as "a child who goes to religious school with a smile," it is time to wake up our teachers, because no one more quickly than a child understands when the teacher knows nothing, or is a mere bluff. A child is a human seismograph and registers every tremor in the teacher's knowledge and sincerity.

Better prepared teachers is our second great task—professionalized, but not commercialized, teaching.

Then, third, *we must get together*. With all our differences—and we have them (personally, I never fear difference of opinion, what I fear is *indifference* of opinion)—with all our differences of creed, doctrine, and methodology, I believe they are small compared with the overwhelming number of resemblances that should unite us all in this great consecrated task against atheism, against crime, against lawlessness, and against bigotry, that we should help one another. It is not my cause or your cause, it is *our* cause.

I can illustrate that best with a little

story, with which I shall close. A mother and father went walking with their little three-year-old boy in those great Canadian wheat fields, where the wheat grows so high that, when the wind blows, it seems like a mighty ocean of gold heaving to and fro. After they had been walking about for an hour, the mother said, "John, you have the boy's hand, haven't you?"

"No, I thought you had it."

Then there was a hushed silence of consternation, and they looked for that little boy. You know it grows cold in those Canadian wheat fields, and they looked for the boy for hours and hours, and the whole night through, but they couldn't find him. The next morning they rushed back to the village for help and got twenty or thirty volunteers. Another twenty-four hours passed, and they didn't find the little child. Then one of the number said, "Let's join hands and comb this mighty field so that not one inch shall be overlooked, and we will find the boy."

They joined hands and after another twenty-four hours one of the men stumbled, and he bent down and picked up the little boy, and his eyes had become glassen, and the man simply couldn't break the tragic news. So he gave the boy to the father, who gave an unearthly shriek and said, "My God, why didn't we join hands earlier."

The third task ahead of us—for the sake of the child—is to *join hands before it is too late*.

GOOD AND BAD IN VACATION CHURCH SCHOOLS

ADALINE C. GUENTHER*

THE supporters and sponsors of the vacation school idea have been congratulating themselves of late on the fact that this movement has begun to attain "intellectual respectability." It is not more than two or three years ago that in educational circles, of the church at least, reference to a possible "summer segment of the church school" were received with ignorance, indifference, or scarcely disguised contempt. Now that the movement has attained the dignity of a "Proposed International Standard," and its unique possibilities are being broadcasted, it seems a good time to stop and go carefully into an analysis of the real meaning, background, possibilities, difficulties, and dangers of what the church is more and more often calling its most valuable educational agency.

The vacation school, arising as it did from several different motives, is still a widely varied institution and has widely different expressions. Any critical investigation of the idea must take these into consideration, with all their vestigial remnants, as well as those manifestations which are popularly supposed to be more up-to-date.

The earliest schools, as practically everybody knows, were brought about because a socially-minded minister and a faithful primary teacher conspired to do something for the children—teach them something worth while, take them away from the heat and danger of the streets into the cool and worshipful atmosphere of the churches. Bible lessons, health and habit talks with their accompanying tooth brush drills, patriotic lessons and vast amounts of handwork were then brought in to fill the void. In most cases

it was the memorizing of Bible verses and the handwork that were at once regarded as peculiar adjuncts of vacation schools. Hammocks came first, and if the teachers had any idea as to the value of such teaching beyond the fact that the children enjoyed it and were kept busy and quiet thereby, it was, that this sort of work offered opportunity to teach neatness and perseverance. A few of the wiser teachers saw in the handwork period an opportunity for little friendly chats with individual boys and girls as wrong knots were untied and right ones were tightened, but beyond such informal and unpremeditated religious teaching, there was in this handwork, so soon to become the distinguishing feature of the vacation school, nothing that was inherently either peculiarly educational or peculiarly religious. As a log, a student, and himself made a college around Mark Hopkins, so a hammock-in-the-making, a boy, and the right teacher, *might* have made an agency of religious education—but in the vast majority of cases teachers were lacking in the necessary vital quality to produce this agency, and where the teacher did possess this vital quality, the hammock quite often was superseded by other types of work.

Naturally, handwork opened the door to all sorts of abuses, from which the movement has not even yet entirely recovered. Reed baskets followed hammocks, and wooden toys followed baskets. Every conceivable sort of manual and "art" work were brought in, including chair caning and picture framing and cooking lessons and bead-making—all in themselves good things to know, interesting to do, and not too hard to teach. And it must be remembered that in the hands of a skilled and consecrated

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teacher, caning a chair or learning to cook potatoes may be vitally religious, and perhaps Christian. But even the most ardent defenders of the movement must admit that the combination of skill and consecration was very infrequent, to say the least.

This vacation school which sought to eliminate the possibility of such hand-work and include in its program only *Bible* teaching was such a natural reaction away from this early kind of hand-work that it might almost have been predicted, had there been a prophet within the ranks of the movement. In its way it was, of course, open to even more criticism than the early regulation schools, from the standpoint of religious education. It needs no profound analyst to indicate the wide variance between memorized passages of scripture and a Christian life; and psychology, pedagogy, and common sense would indicate the necessity for more than memorization if that which is taught is to become effective in life.

A third origin has still an influence upon the movement as it is today—that is, the one which emphasized the training of teachers as a primary thing and the “practise school” as an instrument in this training. It is this educational emphasis which is perhaps more than any one other thing responsible for the way the vacation school has developed.

Very early there were those who sought a compromise between “hand-work” vacation schools and Bible vacation schools, and the result of these efforts to “combine all the best features of each,” is seen in those schools which today carve models of oriental houses out of white or yellow soap, build replicas of the village of Nazareth, make models of the grapes which Caleb and Joshua brought back from the Promised Land or sew up tiny umbrellas such as the ones which might have sheltered Pharoah. There was, of course, and is

(for such schools still exist by the hundreds, even as there are still hammocks, and schools where only Bible is taught) some value, from the educational standpoint, in such activity, but whether it is religious in the sense in which vacation school workers of the present day define religion, is rather more doubtful. It is a part of the education of every individual to have knowledge of the life and customs of other peoples, but it is not amiss to question whether there is really more of religious educational value in learning the customs of the early Hebrews, than in studying just as carefully the customs of the early Phoenicians, through whose adventurous activities the spread of the religion which was born in Palestine was made possible.

There arises here the question as to the meaning of religion in the sense in which it is considered both in the great majority of vacation schools, and in those schools which are pointing the way the movement will go. In many cases religion and religious education are taken, to all intents and purposes, as synonymous with Christianity and Christian education, and this has led, it seems to me, to a rather unfortunate blurring of purpose. Religion, if considered an avenue of escape which man has sought out of the world of maladjustments in which he finds himself, is, and will be, taught by every school and educational agency which finds a need for the spiritualizing element in a life increasingly mechanical. Christianity, if it is considered as the best escape from these maladjustments and the way into the most harmonious and fullest life, according as it was revealed by Jesus Christ, must be taught very definitely as an attitude, a relationship, a way of life. Christianity, in this sense, has found its expression in the church, and when the church *functions* educationally, the product is *Christian* education. The modern vacation school, and by modern we mean the vacation school which contains traces

of all of the aforementioned types of schools, with a vision and an understanding of its newer opportunities and possibilities, has for some years considered that its task was one of religious and Christian education in the sense of cultivating within the pupil the ability and disposition to live what has been called "the Jesus way of life." This is reflected in the titles of a great many books prepared for vacation school, as for example, "If Jesus Lived on My Street," "God's Children Living Together," "Learning to Live as God's Children," "Learning to Live," "Learning God's Way," "Living as Jesus Lived," to mention a few. Vacation school leaders have gone on the assumption that every child of the human race was originally intended by God to be what Jesus always was; and so even before the days when "life situation approach" and "project method" became current words, vacation school leaders were proceeding on the basis that they must begin where they found the child, and then go with him toward the goal of a real Christian life.

These first modern vacation school leaders did not, however, develop such a basis for their work merely from the theoretical standpoint. They were real pragmatists. They found that the vacation school program which had come to them was really a combination of all the activities in which a child might naturally engage—learning, working, playing, worshipping. In the effort to shoot through all these activities with the Christian spirit, the theory of "the Jesus way" was developed, and the idea of the vacation school as "that agency of the church which provides an opportunity for teachers and pupils together to engage in varied enterprises of actual Christian living" was born. From the theoretical standpoint, the vacation school, therefore, would seem to be a superb opportunity for Christian education. It can be to the religious educator what the Horace Mann or the Lincoln School are to pub-

lic education. It can be an experiment station in which Christianity might really be given a fair trial as a way of life. It can offer to those who are interested in the social application of the principles of Jesus, a remarkable field for demonstration. It can operate toward church unity—for as each church, working as an educational unit, brings its program nearer the ideal, nonessential differences would disappear—and it might certainly play a great part in bringing the Kingdom of God on earth, as it develops more thoroughly this program of working, playing, learning and worshipping together on the principles which Jesus laid down.

It is easily apparent that this is the *ideal* of present day vacation school leaders. Just how far this ideal in its several ramifications is being realized is another matter. As I indicated, there are still schools where *hammock making* might be utilized as a part of Christian work, but almost always fails of this purpose; there are still schools which limit the child's Christian activities to learning in the old formal sense, there are hundreds of schools which aim at being Christian and succeed only in being religious in their programs, but there are also enough schools straining after the ideal of actual Christian living to make an analysis worth while and interesting. Consider, for example, this school in an Italian settlement church in a large industrial city. The entire school was organized on the basis of a city. A mayor was elected each week. A police captain led a very busy and useful life. A traffic officer managed most expeditiously to get the different groups from five different stories of a antiquated building into the chapel and their various work rooms. For the work which they did during the "handwork period" they were paid in paper money, the price varying according to the neatness and dispatch with which the work was done. Infractions of the laws of the school were punished

by fines imposed by the mayor and a judge—and, when pay day came each week, the paper money was good to buy at the settlement store some of those things which in another settlement might have been gifts and charity. Mike bought a new blouse, Angela a pair of stockings, Serafrina a string of beads for the baby. Worship services took the form of prayers that they might remember to obey the laws. The teachers were there to help decide on new games, tell a story, draw a Bible reference, and serve as sources of information. Another vacation school in a small town grouped its activities around the interest which the children took in the stories of one of their number—a little foreign boy who was being cared for by one of the families in the community. He had a brother in an orphanage not far away, and the activities in which they engaged during the day were real service enterprises for these less fortunate children. The money which came in the worship services each day was designated by a committee of the pupils themselves for the purchase of other gifts for their friends in the orphanage. Worship services were opportunities for the personal experience of the presence of God and were largely conducted and molded by the group itself. Memory work followed stories and discussion and activities so closely that there was almost no element of strain. Play periods were chances for grand games for teachers and pupils together, and furnished the basis for many discussions and led to the forming of real Christian habits. The whole school gave the impression of a small community in which certain adults became as little children and dwelt with other children that together they might discover how to live most joyously and most completely.

Each of these two schools was open to criticism at many points. There was in the first a lack of emphasis upon unselfishness of purpose and life which might become highly undesirable. There was

in the second a jerkiness, a lack of coherence which may be obviated as the teachers clarify their own ideals. Each one fell far short of the ideal of Christian worship, instruction, service, fellowship. But there is enough to indicate that leaders and teachers over the country are endeavoring to make the vacation school a real Christian educational agency as they understand the term.

They are attempting several different things to make the attainment of the ideal easier and more expeditious. They are stressing the fact that teachers must know more of psychology and pedagogy, and the most recent pedagogy, at that. They are experimenting with practise schools and observation schools. They are producing curriculum material which must be adapted to each local situation, and many individual schools are bravely venturing into the uncharted field of building programs which shall meet local needs and theirs alone. There is less and less of the program which says: **Do this, and then do that. More and more the material is being circulated which reads, This was done and had this result—it might be tried again, or this other attempt might be made.**

And yet it is in these very encouraging tendencies that the greatest dangers and difficulties appear. We have plead for better trained teachers—and the only training which many of the teachers can secure is that which would fit them better for the formal modes of teaching. Such teaching would destroy very quickly the spirit of "living together" by which the vacation school must stand or fall as a unique agency of religious education. And even where teachers have themselves learned to take toward the child the attitude which is the heart of vacation school ideal, there is very often a blatant substitution of technique for the spirit of Christ. It is really not to be hoped that vacation school teachers today will be any wiser in their day and generation than other teachers through

the ages who have construed the latest theory into the final word, and have thereupon concreted the method of the moment until the ideas of tomorrow were forced to win their way with dynamite.

Something of this attitude in vacation school teachers of day before yesterday, to speak figuratively, is responsible for other difficulties within the movement. There are stand-patters here as elsewhere, who have made definite contributions to a forward-going movement, and have never gone beyond that contribution. There are still thousands of teachers who do not want clearer or higher ideals, but new ideas for expressional activities or correlated memory work. That which has served well once must serve always, and the movement is having to pull a heavy drag of those who are "afraid of these new theories," and who dread the application of scholarship to their problems. Equally does the movement have to reckon with those who are too ready to insist upon a standardization similar to that which has proven so ruinous to the Sunday school.

Another difficulty which confronts the movement is the result of what, for lack of a better term, might be called "sloppy thinking" on the part of some educational leaders. They have found all that the vacation school has stood for, good—and they have taken from it a great deal. Sunday schools by the hundreds are being readjusted because of the influence which the vacation school exerted. Week-day schools have refined and polished the crude methods of the early vacation school and have used them well. But the necessity for the accumulation of Christian experience has been overlooked and a jubilant enthusiasm has often burnt over the ground before the roots of a real educational program could dig in.

Then, too, the vacation school presents such a wonderful opportunity for propagandists of all kinds—all those who have ideas which they wish to have inculcated into the minds of the young of the race

are leveling their forces upon it. There seems to be real danger that the summer session of the church school may, in many cases, become merely a vehicle for cleverly putting over on the children a series of opinions which certain adults wish to see carried to fruition by the next generation. There is altogether too little concern for building a unified, harmonious program which will be adapted to the child's need at each step in his development, and which will, at the same time, omit nothing by way of knowledge, habits, attitudes and skills, essential to mature Christian living.

These dangers and difficulties might be summarized quite briefly: the vacation school movement is apt to suffer from an excess of popularity, and from the very human tendency to superficiality. It has forced upon the church a consideration of its superior values in point of time; the opportunity for the use of the latest methods in education as applied to religion; and the possibility of the accumulation of Christian experience—and it finds the church cutting down the time and holding the name, often conducting not a school but a mere children's institute; developing the letter but not the spirit of modern methods; and neglecting to consider that each experience which the child has, educationally and religiously, will become indelibly a part of his life. If the vacation school continues its present plan of attacking not only any, but every problem of the child's life, it is quite conceivable that a child after ten sessions of such concentrated learning might become unpleasantly unsatiated. If, then, the vacation school is a valuable agency for religious education, and if it is valuable for each age group, and if it is to continue on its way to become an integral part of every church's educational program, all of which we believe—then there is a real problem demanding solution. Will the methods which have made the vacation school so valuable and so appealing continue to

be valuable and appealing if they are repeated in the church school year after year?

The vacation school has come a long way. It is meeting a real need in the life of the church. In many instances it has caused a revolution in the field of religious education, for the Sunday school and the week-day school, as far as their time limitations permit, are adopting the ways and attitudes of the vacation school. However, the very opportunities confronting the vacation school bespeak its needs. It needs a new curriculum which shall be part of a unified whole, directed toward the development of Christ-like

lives. It needs teachers who are trained to handle a child-centered program. It needs careful and wise promotion that those who undertake it may be fully cognizant of the difficulties of the task, as well as to overcome the regrettable inertia of ministers and church leaders. But its preeminent need is that those who sponsor and lead the movement shall examine cautiously and prayerfully this opportunity they have, and determine definitely and clearly what its special contribution may be to the church's task. Finally, there is need for a continued forward-looking attitude which will admit the possibility of improvement.

INTRODUCING THE PUPIL-CENTERED CURRICULUM IN A ONE HOUR WEEKDAY SCHOOL

THE EASTON EXPERIMENT—FIVE SCHOOLS IN CHRISTIAN LIVING

CHARLES PETERS*

The plan of organizing experimental schools in *Christian Living* in Easton, Pennsylvania, grew out of a paper that was read by the writer at the Spiritual Conference at Lancaster. This paper was entitled, "Unifying Religious Education in the Local Church."¹ Extensive reference was made to the experiment that was being conducted by St. Peter's Reformed Church, Lancaster, covering a period of three years, in which both unrelated and unified Sunday and weekday work was put into operation. The merits of the latter (*unified* religious education) were so commendable in every respect that other churches began to introduce this method of extending and reconstructing their educational work.

The results of these experiments in organizing religious education on a unified and comprehensive basis interested some of the ministers of Easton. All the Re-

formed ministers in the city were anxious to change from the material-centered method of instruction in vogue in all these churches to a pupil-centered procedure, or to what we may well call "A School in Christian Living."

Initial Conference

The first step for unifying the educational work consisted in arranging a meeting of the five Reformed ministers and a representative layman from each church. The Director of Experimentation of the Publication and Sunday School Board was requested to present the plan of providing weekday religious instruction for each church. The idea of revising the educational system in these churches was new. This does not mean there was not felt need for a radical improvement of methods then in vogue, but rather, that no feasible way of initiating changes presented itself to those in charge.

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1. Reformed Church Review, October, 1926.

Development of Weekday Religious Education

The development of weekday religious education was discussed at some length at this initial meeting. It was pointed out that the only sound procedure in making any changes in the educational status of any church should be on the basis of experimentation on a limited scale. The greater portion of the meeting was devoted to a discussion of underlying principles with respect to a life-centered approach in character development, in contrast to material-centered methods. The traditional method of theorizing about Christian verities, or of memorizing religious facts and abstractions apart from experiences of pupils, was considered of little real value. In other words, it was maintained that merely imparting knowledge *about* Christian living was no guarantee that this information would therewith "explode" into Christian conduct. It was advocated that the better procedure, and the one most widely authenticated, is the plan of giving pupils guidance in *practicing* Christian living. This approach proves to be far more effective for developing Christian character than the traditional method.

In order to introduce this new method it was proposed that a demonstration school in Christian living be organized in each church, to be conducted one hour a week for at least eight weeks. It was suggested that arrangements be made for three experimental groups, containing a dozen children each, from each church: one group of boys and girls between six and eight, one of boys nine to eleven, and another of girls nine to eleven.

Facing Practical Issues

The most serious difficulty to be faced was the lack of qualified leaders for the proposed demonstration schools. It was explained that since the work was organized on a small scale, only three regular teachers were required for each school, but that it was advisable to provide also

the same number of assistant teachers. Another handicap that seemed to confront these leaders was the matter of securing the attendance of children after the public school day. It was stated here, on the basis of previous experience with similar weekday schools, that there was no trouble in securing children if the work was built around needs and interests of pupils. Since only a few teachers were required, and since a limited number of children would be enrolled, it seemed quite plausible that these schools could be operated for at least a brief experimental period of eight weeks. We also suggested that some compensation should be given teachers for undertaking this work. This small financial outlay required for teachers' services, and for reference books to be placed at the disposal of the teaching staff, was regarded as a small matter that would readily be provided by the churches.

Meetings with Church and Sunday School Officials

The need of interesting all persons engaged in educational work of each of the churches was quite obvious. Before such a scheme can be launched it is necessary that all engaged in the enterprise understand the procedures involved, and cooperate whole heartedly in bringing about religious development based upon pupil experiences. At a joint meeting, Church officials and officers and teachers of the Sunday schools studied the plan of organizing demonstration schools. Dates for these meetings were tentatively fixed, as well as the opening day of the demonstration schools, and weekly conferences for training teachers. This concluded the arrangements for getting under way an experiment which, we were convinced, would result in a complete transformation of the educational system in these churches.

Recruiting Pupils

Even though few children were to be enrolled for the elementary grades it was,

nevertheless, necessary for churches to give adequate information to their members respecting the proposed plan. It is usually difficult to convince parents that children need all the religious training they can possibly receive. Parents will often discourage their children from attending such training schools, on the plea that children are obliged to study too much (?) in public schools, or that they have too many extra-school duties or social enterprises which pre-empt their time. Parents do not realize that activities in which children engage once or twice a week in a school of Christian living often constitute the most enjoyable and profitable time of the entire week. Since children are glad to attend these religious schools, it is advisable to acquaint them directly with the nature of these weekday activities, in order that they may secure permission from their parents.

In the Easton churches the pastors acted in the capacity of supervisors (there being no directors of religious education) of their respective weekday schools. They also became responsible for disseminating general information concerning the schools and, with the aid of Sunday school teachers, enrolled children for the project. In most cases enrollment cards were distributed in Sunday school and additional cards were mailed to parents, together with some literature explaining the whole proposition. Needless to say, all this agitation was not nearly as effective in recruiting pupils as the commendations expressed by pupils who attended the first session, where character building enterprises based on pupil interest were featured throughout.

Selection of Teachers

The most difficult matter these churches faced was the enlistment of teachers for the eight week period. It is difficult to explain just why three adult teachers for each church (one primary and two junior leaders) were not so easily located, par-

ticularly for only one brief hour's work per week. The only explanation we have to offer is the fact that this type of work was so new and unfamiliar that many capable persons who were available hesitated to become responsible for work which they did not fully understand. It is likewise true that many unmarried persons who taught in church schools on Sunday were not available for weekday instruction because they were otherwise employed. The persons most familiar with this "freer method" of education were teachers in public school. Because they were already familiar to some extent with the idea and purpose underlying this work, they were more ready to sign up for the demonstration schools.

More than half the teachers in the Easton experiment were either active or former public school teachers. We discovered, however, that it is not always wisest to secure active day school teachers for weekday religious instruction. They usually work under pressure to meet the demands put upon them by state schools, and consequently have little time to prepare for weekday religious schools. It is obvious, also, that their major interest is centered in the secular school, and that religious schools are usually a secondary matter (sometimes of even less concern). Then, too, the work of the regular day school, with the extensive amount of time spent in mastering subject-matter, naturally bulks much larger in the minds of these teachers than the one brief hour a week devoted to religious work. It is evident that each Church must assemble a staff of teachers that will give first consideration to religious development of their pupils. It may take a longer time, yet we are convinced that this policy will prove far more satisfactory in the end. In these churches where teachers other than public school employees were selected, we found that interest of leaders was most keen, and the effectiveness of their efforts increased from week to week. It is also our conviction

tion that middle-aged persons, as well as young persons who are interested in work of this kind and who manifest some originality, usually develop into most successful leaders. Many churches make a mistake in not utilizing prospective teaching material found among their more mature members. These frequently prove more satisfactory than those rather immature, although the latter may have had more educational advantages. This conviction, of advantage in employing middle-aged persons as teachers, all other things being equal, is based upon considerable experience, and is a complete reversal of our position in this matter. Before experimenting with the "freer method" we were decidedly prejudiced in favor of younger teachers.

Reference Books and Materials

No school is complete unless there are books on hand to which both teachers and pupils have access. Through these they may draw upon the experiences of others, utilize the heritage of past and present to develop Christian conduct. It cannot be stressed too emphatically, however, that the mere impartation of text-book material is not the primary aim in schools where the educational process is based on pupil experiences.

Books were secured by each church from which teachers could glean valuable suggestions for enriching experiences of pupils. In these books, for instance, a theory of teaching was set forth in which social contacts of pupils with one another are given a central place as most fruitful pedagogical procedure. Then, too, teachers read books in which various projects had been carefully worked out by different age-groups. These activities, which had grown out of experiences of other pupils, and which had resulted in an enrichment of moral and religious life, proved most suggestive to Easton teachers. Furthermore, there were books on stories, as well as descriptions of various phases of social and religious life, which

was of incalculable value in moulding the attitude of pupils. In other words, a *Worker's Library*² is indispensable to effective teaching in any church school.

Pupils should also have literature arranged for different age levels. Pictures about various objects that can be constructed by small children should be accessible. Sometimes models of objects in which children are generally interested should be on hand. Various household magazines furnish suggestive pictures of practical affairs in which children are vitally interested, and which will prove suggestive for study and work projects. Story books and descriptive literature of various kinds should be on hand, and should prove of interest to pupils under proper guidance and direction of teacher. In the brief period in which the Easton schools were in session it was not possible to utilize much of this literature. Considerable use was made, however, of pictures found in current magazines which were brought to school by pupils and used for posters and for illustrating note-book work.

Facing Sunday School Problems

When the teachers first met for training and guidance at the weekly conferences, they were requested to state the extent of their teaching experience. They were asked at the same time to write on a card their major problem in Sunday school work. In this way we were able to discuss methods of teaching in connection with concrete problems which these teachers faced. Some of the problems mentioned by these teachers were, "Lack of attention on the part of the pupils," "Irreverence in Sunday school," "Poor teaching" (statement by superintendent).

We can easily sympathize with these teachers, who were facing very real prob-

2. *A Small Workers' Library for the Church School.* (Folder prepared by the Department of Experimentation and Research of the Publication and Sunday School Board of the Reformed Church in the U. S.)

lems because of the unpedagogical manner in which religious education is carried on. The conventional way of conducting Sunday school work was largely responsible for the majority of these problems. They plainly indicated that some radical reconstruction was necessary before these difficulties could be remedied. It was not our purpose to suggest that any particular changes should be made in the system in vogue at the Sunday session. Our aim, in introducing demonstration methods, was to show just what could be done if the whole training process was geared into the experiences of the pupils. We realized that the normal way to inaugurate a change was first to achieve superior excellence by other methods before eliminating existing practices in Sunday school. This is one reason for introducing only the most fruitful methods in weekday religious schools. We were, furthermore, convinced that these Sunday schools would naturally undergo a change to the degree in which better results were obtained in weekday schools, and in this way eradicate difficulties that impede efficient Sunday training. Thus, by pursuing the same objectives, methods, and procedures at both Sunday and weekday sessions, and by maintaining a continuity in the work, the whole educational process would necessarily be unified throughout, and the highest pedagogical values could then be realized. It is needless to say that this transformation cannot be brought about within the brief period of one or two months of experimentation.

Weekly Teachers' Conferences

The work of the demonstration school was discussed in detail at this first conference, as well as at subsequent weekly meetings of the teachers. The three main features were stressed at these meetings: (1) The introduction of activities in which children were interested. Teachers were informed that these interests could be ascertained by observing children

in self-initiated activities, also by means of pictures, conversation, discussion, personal interviews, games, dramatization and various other kinds of group or individual enterprises. (2) It was understood that these activities were not to be ends in themselves, but that through them teachers could note character deficiencies of pupils. These activities and other enterprises like study, worship, and Christian service, would be employed to overcome these specific defects in morals of children. Children would be afforded sufficient opportunity to develop Christian conduct, and thus overcome these character deficiencies to a marked degree, while attending the demonstration schools. We also stressed (3) the importance of having all teachers keep a record of methods found successful in achieving results. Teachers were urged, particularly, to present their specific failures and difficulties at the weekly teachers' meetings, in order that all the teachers might participate in solving these practical problems. The chief difficulty faced was the fact that most teachers were accustomed to a stereotyped program, and were now thrown upon their own resources in dealing with specific moral failings of pupils. Naturally, we wanted teachers to become resourceful in dealing with problems and interests of their pupils.

One method of preparing teachers for successful work according to this life-centered idea was to have them bring to the second teachers' meeting (held the day prior to opening the school) a detailed statement of the activities they would suggest for the first session, provided their pupils had no worthwhile suggestions to make. These programs revealed the fact that all these teachers, with few exceptions, had prepared themselves to begin with an artificial or traditional program, in spite of the plans and procedures outlined at the first conference. To be sure, activities were suggested which would keep children busy, but teachers had made no provision to

give children any opportunity to follow their own interests, nor was any provision made for dealing with concrete experience of children. After this weakness was pointed out, teachers seemed to grasp the significance of dealing with individual children and their distinctive characteristics. One of the more mature teachers, who completely changed her method after this second conference from a material-centered program to the pupil-experience method, said, "Instead of going before my pupils with an inflexible program I now find that I select from among a number of enterprises, or from a wide range of story material, the particular thing that the occasion demands. Now I never quite know just what I will do until I am confronted with the specific situation when face to face with pupils." This teacher had remarkable results. In this connection we should add that no less thorough preparation of teachers is here advocated than was stressed for standardized teacher training work under the old regime. On the contrary, we find that even heavier demands are made in a school of Christian living, since teachers must now be prepared with a variety of materials and activities instead of following merely a formal lesson plan.

Organizing Junior Clubs

The advisability of forming democratic organizations among the junior groups (junior boys' clubs and junior girls' clubs) was discussed at the initial teachers' conference. Not only does the herding or gang impulse make a strong appeal by the age of 8 and 9 years, but the disciplinary effect of group approval and disapproval is far more effective than the mandates, decrees or appeals of teacher or parent. Again, since these demonstration schools were also practice schools in Christian living, it was highly desirable that activities of juniors should center around the organization of a junior democracy on the Christian level.

It was explained that these juniors

should form a simple organization on the basis of their own initiative, with as little teacher guidance as possible. We regret to say that in putting this plan into operation we found that in every instance, with two notable exceptions, the organization of these groups largely centered around teachers. They made practically all suggestions and pupils merely gave assent to the plan. It is evident that *the organization was, consequently, not something of, by and for the juniors*, but something formulated by the teacher, to which pupils would give very little thought and time outside of the mere routine of club meetings. In order to give as much initiative to pupils as possible, we found it necessary to give from two to three weeks, at least, to pupils for forming such organizations. It seems that this democratic method of teaching was a new experience for most teachers and, therefore, some time was required until this new attitude had developed.

Necessary Procedure for Unifying Educational Work

As already mentioned, one of the aims of organizing these demonstration schools was to start the movement for the unification of all educational and recreational activities in these local churches. It was thought most feasible to begin this syncretizing effort by adopting the same methods at both Sunday and weekday church school sessions. To effect such a unified system it was necessary for the Sunday teachers to participate in the discussions at the weekly teachers' conferences. It was, consequently, urged upon Sunday school teachers to attend these weekly meetings. We soon realized, however, that efforts along this line were futile. A number of the conventional type of Sunday school teachers were averse to any changes, largely because they reasoned that,

"Anything new is not true,
Anything true is not new."

The majority of Sunday school teach-

ers had become habituated to following stereotyped lessons, and did not see how they could initiate and guide activities that would develop Christian conduct by adopting a different procedure. They had been in the habit of teaching lessons AT the pupil. They could not begin the new process of utilizing normal interests and experiences of boys and girls to develop character. In other words, Sunday school teachers needed exactly the same training that weekday religious teachers had received: assistance in becoming habituated to new techniques by practicing new methods under supervision.

Weekday teachers were not only instructed in theoretical phases of the pupil-experience method, but were told that the pastor would supervise their work, and that the Director of Experimentation in charge of this demonstration work would visit each school at least once, and assist them with their problems. Thus teachers were not only given to understand that the purpose of the demonstration schools was to train children by means of a new method, but they also realized that they would be given all the assistance they desired to have while actually engaged in teaching. The Sunday school teachers were not in the fortunate position of beginning their work *de novo*, nor was there any practical assistance given them to make the transition to life-centered procedures. Then, too, the material-centered Sunday school lessons are undoubtedly a great handicap for dealing effectively with pupil interests and experiences, and for unifying Sunday and weekday instruction on this latter basis.

Attaining the Primary Objective

Readers are wondering, no doubt, whether unification of Sunday and weekday instruction is really possible on the basis of pupil needs and interests. We

reply, it is not only feasible but it is readily accomplished, if we give teachers the supervision required to develop skill and facility in giving pupils rich social and spiritual contacts. In some cases there may be teachers in the elementary department of the Sunday school who may also be employed in the weekday school. Here the teachers will be the unifying link. They will permit the same interest of pupils to continue through a number of weeks at all class sessions, instead of introducing other interests. In other cases there may well be a competent supervisor who will give assistance to all departments at both Sunday and weekday sessions. In this latter case the supervisor will become the unifying agency. We are convinced that mere instruction with regard to educational procedures, apart from this practical assistance, is of little avail to increase the ability and effectiveness of the teachers.

After a brief period of experimentation in which the Easton churches gave Sunday school teachers an opportunity to become acquainted with methods utilized in demonstration schools, those in charge realized the futility of this procedure, and adopted the plan of providing real supervision at both Sunday and weekday sessions. It was also suggested that local leaders in charge of weekday religious work take necessary steps to rearrange their teachers in the departments, so that at least one instructor would teach in the same departments at both Sunday and weekday periods. Finally, the holding of regular weekly teachers' meetings for at least one hour, to discuss plans, methods, and results in both Sunday and weekday sessions, was considered indispensable for the realization of a successful school in Christian living in any local church.

CHURCH SCHOOLS TESTED

FRANCES M. BLOMFIELD*

THE actual value of Sunday school instruction is not a matter of opinion, nor can it be determined by speculation. There is but one test, its permanent influence on the child's life. Is he thereby trained to be an honest, high-minded, good citizen? In other words, does religious instruction train children to be religious? Why tell children about Jesus, if they do not come to admire and wish to follow him? Why tell them about Joseph, if the only result is that they believe "Joseph was always mad at his brothers, because they cheated him," as one class of junior boys agreed after a full term of instruction on that particular hero?

It is only by making actual tests that the value of religious instruction may be determined. In the spring of 1924 tests were given to the majority of the children of Protestant church schools in Northampton, Massachusetts. Each school was using a graded series of lesson quarterlies. Classes were separated according to sex, and graded according to public school rating, except that slow students might be retarded. Two of the schools had religious education workers, one of which sent reports to parents, following the public school system. The children were a highly selected group, coming from homes of culture and refinement. They were fairly regular in attendance at Sunday school, probably having received more religious instruction at home than the average child. One hundred and

sixty-seven children answered the questions. Eighty-seven were between the ages of six and twelve inclusive, whom for the sake of clarity we shall term juniors; eighty-one were between the ages of thirteen and eighteen, whom we shall call seniors. Fifty-three per cent of the seniors and eighteen per cent of the juniors were church members, while seventy-four per cent of the children had one or both parents members of the church, and eighteen per cent of the parents, according to the testimony of their children, conduct family worship regularly.

Questions were put in "True false" form. That is, certain statements were made, and the child was instructed to write C if he registered it as true, and X if he thought it incorrect, a system generally familiar to public school children. No time limit was set, but most of the pupils employed the lesson study period. The set of papers handed the pupils contained a page of directions, which the teacher carefully read to them. During the tests she was permitted to explain any ambiguous terms.

Not all children answered all questions. Preliminary questions were asked, such as name, age, and school grade, whether they or their parents were church members, and whether they had family prayers regularly. We give below the directions for the children, and a set of questions with answers tabulated on the margin.

DIRECTIONS

After the statements which you think are true, write C. After those not true, write X. Thus:

Moses was cast into the lions' den. X.

Adam lived in the garden of Eden. C.

The following are books of the Old Testament:

Mark. X.

Job. C.

Leviticus. C.

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If you fell on the ice and were not hurt you would:

- a. cry for some one to help. X.
- b. lie there until some one helped you up. X.
- c. get up and go home mad. X.
- d. get up and go on skating. C.

Please answer each question as you come to it. Be sure to answer what you really think and not what your friend or teacher thinks.*

PART I

Juniors			Seniors	
C	X		C	X
		1. Most of the Bible was written by		
0	28	a. God.	0	64
6	21	b. men as God told them to write.	16	42
4	25	c. men as they themselves wished to write.	22	36
3	28	d. men as the king of their country told them to write.	1	59
0	32	e. Jesus.	2	61
2	30	f. one man.	1	64
18	10	g. different men.	53	9
2	25	h. a man writing as he believed God wished him to write.	2	61
13	12	i. men as they believed God wished them to write.	53	12
		2. Joseph was		
15	69	a. a coward because he did not fight his brothers.	2	75
19	65	b. crazy because he wore a coat of many colors.	3	75
28	60	c. always angry with his brothers because they were so mean to him.	13	65
63	21	d. used by God so that his people might be saved.	66	10
34	44	e. an Egyptian who became a Hebrew.	21	43
		3. The Bible is		
20	64	a. one book.	10	63
67	18	b. a collection of books.	76	7
		4. The Bible was written to		
81	6	a. teach people about God.	77	5
36	43	b. tell what these people did.	22	51
25	17	c. tell people how to live rightly.	63	16
47	44	5. a. every word of the Bible is true.	30	50
61	22	b. some of the Bible stories are true.	62	19
56	32	c. all of the Bible stories are true.	38	41
		6. Genesis is the first book in		
9	76	a. the New Testament.	11	69
78	10	b. the Old Testament.	76	8
		7. The following are books of the Old Testament:		
41	42	a. Hebrews.	35	39
55	30	b. Nehemiah.	71	7

*In the replies tabulated below, C means true and X means false. Figures given represent numbers of children, not percentages. Eighty-seven juniors (6 to 12 years) and 81 seniors (13 to 18 years) took the test.

77	11	c. Deuteronomy.	73	6
65	21	d. Isaiah.	63	14
38	47	e. Acts.	15	59
74	11	f. Exodus.	68	9
23	63	g. Matthew.	9	68
		8. The following are books of the New Testament:		
72	14	a. Luke.	74	6
36	46	b. Esther.	23	51
35	47	c. I & II Samuel.	19	59
61	26	d. I & II Corinthians.	40	39
60	24	e. James.	64	16
37	48	f. Jeremiah.	26	51
		9. In order to be a Christian one must		
46	35	a. join the Church.	24	53
54	29	b. be baptized.	37	46
67	16	c. lead a good life.	61	16
74	11	d. believe in Jesus.	72	6
63	19	e. say their prayers every day.	41	36
77	7	f. try to do as Jesus would like to have them do.	77	1
		10. A person who reads the Bible every day is probably		
78	6	a. a better Christian than one who doesn't.	59	11
12	61	b. an ignorant person.	7	67
8	74	c. a snob.	3	61
25	59	d. a goody-goody.	10	63
8	60	e. a sinner.	3	72
		11. Christ is		
28	56	a. only a man.	13	59
75	5	b. the Son of God.	76	4
33	48	c. God himself come to earth.	16	57
31	52	d. Moses returned to lead the people.	12	61
		12. You say your prayers to		
68	16	a. talk with God.	61	16
38	44	b. get something you want.	17	73
55	24	c. talk with Jesus.	63	17
78	6	d. thank God.	65	8
74	10	e. ask forgiveness.	73	5
63	16	13. It is better to say the Lord's Prayer every day than one of your own.	38	33
51	29	14. It is better to say a prayer you have learned by heart than one you have made up.	18	46
70	13	15. It is better to say a prayer three times a day than once a day.	53	24

PART II

		1. If you saw a girl cheating you would		
70	16	a. tell her to stop cheating.	58	18
27	56	b. not play with her any more.	10	63
17	63	c. tell the teacher.	1	73
81	5	d. help her to see that cheating is not right.	65	2
5	76	e. cheat as she is cheating.	2	62

		2. If a storekeeper gave you too much money in change you would		
82	3	a. give it back to him.	76	2
4	75	b. take it to your mother.	4	70
22	57	c. put it in the Church or Sunday School collection.	6	69
3	75	d. throw it away.	1	75
4	81	e. keep it to spend for candy.	1	73
13	69	f. put it in your own bank.	1	74
25	59	g. give it to a beggar.	8	66
		3. If a boy slaps you you would		
17	64	a. tell your mother.	3	72
13	67	b. let him do it again.	5	69
19	73	c. slap back.	51	59
57	29	d. pay no attention to him.	45	24
17	63	e. snub him in the future.	6	68
62	18	f. tell him he should not slap you.	45	31
		4. You have been sent on an errand by your mother. She has told you to hurry right back. On your way you see an old lady fall down in the road and her bundles fly in all directions. You would		
9	69	a. go right on and do the errand since you had been told to hurry.	2	69
2	82	b. kick the bundles out of the way.	0	73
77	3	c. stop and pick up the bundles and explain to your mother why you were late.	77	0
3	78	d. laugh at the old lady.	0	72
10	69	e. ask a friend to pick up the bundles while you do the errand.	5	62
2	78	f. walk on the other side of the street as if you did not see the accident.	2	71
		5. You would give your seat in a crowded street car to		
66	17	a. your sister.	46	26
81	5	b. an old lady.	75	2
73	11	c. an old man.	68	5
65	9	d. your teacher.	62	7
65	19	e. any man older than yourself.	53	21
70	12	f. any lady older than yourself.	62	9
74	6	g. your mother.	71	3
50	35	6. A bank president should be more respected than a clerk in a bank.	18	59
28	53	7. Cheating a trolley company is not as wrong as cheating a person.	13	65
33	47	8. It is not as wrong to steal money from a thief as from an honest man.	15	59
52	32	9. It is more honorable to be a salesman in a good store than to work on the roads.	15	50
37	45	10. It is true that our duty is greater to secure justice for Americans than for foreigners.	26	49
45	38	11. It is better to be kind to strangers than to members of your own family.	14	59

These tests, of course, have certain limitations. There is provision for only *yes* and *no* in the answers, when *sometimes* would often be more fitting. In the second part of the examination the answers often depend upon attendant circumstances; how you would treat a boy who slapped you, would depend largely on *why* he slapped you.

The most serious limitation to this form of test is that an answer is sometimes suggested to the pupil that might never otherwise have occurred to him, but which seeing, he thinks may be reasonable. For example, it is highly improbable that any child had ever thought that Christ was Moses returning to lead the people until he saw the statement on his test paper, yet forty-three check this statement as true.

The results clearly show that children have a fairly accurate knowledge of biblical narratives, but have no conception of their fundamental religious teachings. To them, there would be little difference between a Bible story and an existing historical narrative. Evidently they have little or no idea of the Bible as a whole. In the first question, "Most of the Bible was written by" there was a strange inconsistency in the answers. Fifty per cent of the juniors believed the Bible was written by various men, but were unable to determine whether the men wrote according to their own beliefs, or according to the dictates of God. Some showed entire lack of comprehension by stating that the Bible was written by both one man and by many men. Perhaps general lack of comprehension vitiates to some extent the results obtained.

Rather surprisingly, juniors made a better record on question 6 than seniors. In answering this very elementary question thirteen per cent of the seniors failed to remember that Genesis is in the Old Testament, while juniors ranked three per cent higher. However, in the next two questions, dealing with the position of

the books of the Bible in either the Old or the New Testament, seniors showed superiority. Yet it is astonishing to find eleven per cent of the seniors unaware that Matthew is in the New Testament, twenty-six per cent of the juniors also failing on this point. One superintendent considered it a waste of time to teach juniors the books of the Bible, since while they can learn them by rote they usually are unable to place separate books.

Question 9 revealed that the church has a slight hold upon the loyalty of either group. Juniors were about evenly divided in their opinion of the obligation of Christians to join the church, and more of the seniors thought it was not necessary to join the church in order to be a good Christian. They held the same opinion about baptism. We are astonished to learn that nearly twenty per cent of both groups thought it unnecessary to lead a good life, in order to be a Christian! If these figures are to be taken at their face value, and we see no reason why they should not be, fully one-fifth of the children in Sunday school are missing the A. B. C. of religious education. It is not necessary to live a good life, nor to pray in order to be a good Christian. Belief in Christ is essential, but this seems to be passive rather than active belief. Passivity! We have enough of that—and from young people we should expect activity.

In their conception of Jesus the same confusion of thought is evident. The majority believed Jesus to be the Son of God, but several thought him to be only man; others that he was God himself come to earth, while not a few said he was Moses returned to lead the people.

As to prayer. Pupils seemed to place higher value upon liturgical prayers than upon the personal prayer stressed by the majority of Christians. Their answers indicate "it is better to say the Lord's prayer than one of your own." The juniors go further, "it is better to say any learned prayer than one of your

own," though seniors disagree. Both groups thought it better to pray three times a day than only once. Juniors thought of prayer as thanksgiving, while seniors emphasized it as means of seeking Divine forgiveness. Only a small number thought of prayer as a means of securing something desired. That is encouraging, although one must bear in mind these tests were given in the spring, not in December.

Part II was gratifying, on the whole, because children did realize what is right and wrong in social behavior and ideals.

In the answers to the last seven questions, which deal with secondary ethics, conceptions drawn from adults, there is a lamentable break down. Children do not naturally regard one person as socially inferior unless that prejudice is instilled into them by others; yet fifty juniors said that a bank president should be more respected than a clerk. And "it is more honorable to work in a good store than to work on the road." We are glad to note their older brothers and sisters contradict this. Both groups say, "it is not true that our duty is greater to secure justice for Americans than for foreigners," a piece of provincialism all too common among Americans.

The tests, without doubt, expose a very grave defect in modern Sunday school methods. Pupils are required to do little or no thinking. Contrary to every known psychological and pedagogical law, everything is done for the children, they doing little or nothing for themselves. The teacher does the talking—the children twirl their thumbs, and kick one another under the table. Seldom are they led to make a personal application of the lesson.

The tests show that the greatest failure of the children lies in their standard of ethics derived from parents. They broke down, as we have seen, on the last seven questions. Their instincts may safely be

trusted, but the examples they see, and the moral atmosphere in which they live, leave much to be desired. It would seem, then, that the problem confronting the church school is far greater than that of method or material, though these are of tremendous importance. The problem the church school faces is as much the religious education of parents as their children.

May I suggest, then, on the basis of these tests, that Sunday schools, in conjunction with parents, teach (1) Definite facts, such as the date and place of Jesus' birth, for this will make the work more concrete and real. (2) Stories, emphasizing to beginners the narration, but to the intermediates and seniors the admirable traits of character. In my own childhood, I remember how we used to listen open-mouthed to stories of David, admiring his courage and kindness. David was never to me the king. He was always the shepherd boy with sling-shot and stones. (3) Morals, following up the Sunday school work by helping the children imitate their heroes.

Imitation is instinctive in any human being. Only the object to be imitated can be chosen. It falls upon parent and teacher to decide whether David or Ahab, a good clean boy, or a potential criminal, will be the object of devotion. We must make them see that personal comfort must be sacrificed, at times, for the benefit of another, or for the community as a whole. To be more definite, we must teach them that the person who helps another overcome dishonesty is far more admirable than the one who closes his eye, refusing to interfere, and thereby actually encouraging evil. We might go further, stating that one who fails to correct is as bad as the wrongdoer. This, I hold, is Christ's attitude.

Surely, it is a stupendous task, but can we afford to refuse the burden?

RELIGIOUS EDUCATION AND CATHOLIC SCHOOLS

FRANCIS M. CROWLEY*

The writer has been requested to prepare a statement for the members of The Religious Education Association on the progress in religious education made among Catholics during the last few years. This is a supremely difficult task, at least from the standpoint of presenting in any comprehensive way the recent developments in the content and method of religious education. It is hoped that through the presentation of reliable statistical data for the four year period, 1922-26, some light will be thrown on the progress the Church is making in her effort to provide for the complete religious education of her charges. Here and there, as occasion warrants, particular attention will be directed to some new development in the method of presenting subject matter, or to some ingenious effort to modify the content without in any way taking away from the traditional fund of knowledge the Church requires its teachers to impart to Catholic youth.

The Catholic Church in America has from the first laid down and followed the vital principle that secular and religious instruction must not be parted in education. She has remained unshaken through the years in her contention that an education that improves the mind and the memory, to the neglect of moral and religious training, is at best but an imperfect system. The Church feels that even the most zealous private agency, the most efficient Sunday school, or the truly religious home cannot fully supply the Christian teaching and formation of character which she desires for her children. She has been obliged, through her constant adherence to this great principle, to establish a separate system of schools. This system includes five classes of institutions: parochial, secondary, normal, semi-

nary, and university. It may be well to state here that the formal religious education of the Church is carried on by the schools comprising the Church's educational system, while the informal work is cared for by Sunday schools, religious orders established for the conduct of catechetical work, instruction leagues, and lay groups. These latter agencies care for the religious instruction of children enrolled in the public schools. We shall deal with the various divisions of the school system and the numerous auxiliary agencies in the order in which they have been mentioned.

The parochial school division is unquestionably the most important of the five enumerated. On its proper foundation and continued growth depends in large part the religious education of American Catholics and also, to a certain extent, the success of the higher institutions of learning. Parochial schools are found in each of the 105 dioceses in this country, the term diocese connoting the territory or the churches under a bishop's jurisdiction. About fifty-five per cent of all Catholic children of elementary school age are enrolled in parochial schools. Catholic elementary education is, to a large extent, cared for by religious orders of women. The 1926 Official Catholic Directory lists 117 distinct communities of women, with a combined membership of over 70,000. The largest of these communities boasts some 9,000 members. Parochial schools, like the parish churches, are organized in diocesan systems and consequently come under the jurisdiction of the bishop of each diocese. Practically all matters pertaining to elementary education in the diocese are under the control of a school board appointed by the bishop. The executive officer of this board is the diocesan superintendent of schools, who is commonly looked to by pastors and teachers within

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the confines of the diocese as the authorized representative of the bishop in school matters. In the discharge of his duties he occupies much the same position as a state superintendent of public instruction in the public school system. Each diocese, like each state, is autonomous in education, drawing up its own regulations, formulating its own policies and caring for its own schools without external interference. There is, therefore, no national head of the Catholic school system. Nevertheless, Catholic schools are banded together as a unit in that they agree on the necessity of religious education, recognize episcopal authority, and adhere to the same educational principles and methods.

The statistical data introduced in the course of this article have been taken from the 1926 *Directory of Catholic Colleges and Schools*, which includes the findings of surveys conducted by the Department of Education of the National Catholic Welfare Conference, in the years 1920, 1922 and 1924. Advance reports from the 1926 survey will be introduced at times in the course of our discussion. In 1922 there were 6,867 parochial schools in this country, in which 46,322 teachers were employed and 1,947,495 students enrolled. By 1924 there were 7,198 parochial schools, in which 51,623 teachers were employed and 2,036,569 students enrolled. During the two year period, 1922-1924, the number of parochial schools increased by 331, or 4.8 per cent; the number of teachers by 5,301, or 11 per cent, and the number of pupils by 89,074, or 4.6 per cent. The Church at present, therefore, is providing for the formal religious instruction of over 2,000,000 of her children in over 7,000 parochial schools.

A fundamental principle of religious instruction, in so far as Catholics are concerned, is that religion must be related to every subject and made to vitalize the whole curriculum. In keeping with this tenet, the religious teacher correlates

religion with each and every subject presented in the classroom. The amount of time given to religious instruction during the school day varies in the different dioceses. Some schools give as much as 40 minutes per day while others allot only 30. Utter dissatisfaction with the catechetical method of instruction has been expressed in many quarters during the past few years, consequently Catholic educators have given much thought to the possibility of adapting, for the needs of the religious education field, the pedagogical technique employed in secular education. The critics assail the question-and-answer form of the texts, the content, and the excessive amount of memory drill, claiming that any system of religious instruction cannot be effective which fails to take into consideration the heart as well as the mind of the child.

An attempt has been made in recent text books to adapt the diction and presentation to the child, so as to get away from theological terminology and definitions. Lessons are dramatized and stories are employed constantly—a recent publication providing one for every day in the school year.* Through such texts the interest of the child is aroused and sustained, lessons are impressed on the memory and in general a better understanding of otherwise abstruse subject-matter is created. They vitalize the class in religion and do not allow it to degenerate into “a verbatim recital of catechetical questions and answers.” Typical and outstanding experiments now under way in Catholic schools of all levels of instruction were discussed very thoroughly in Dr. Cooper’s article, “Recent Developments in Catholic Religious Education,” which appeared in the February, 1926, issue of *Religious Education*. The leading experiment in the elementary school field, the Shields or Catholic University method, is scheduled for an early discussion in this journal by Dr. George John-

**Teacher Tells a Story*, Rev. Jerome D. Hannon.

son. The writer feels that Dr. Cooper has described the principal experiments in such a thorough fashion that it would be mere repetition to try to supplement his survey here.

The religious orders of men and women have until recent years cared largely for the secondary education of Catholic youth. Their efforts are now being supplemented by central Catholic high schools. A central Catholic high school derives its name from the fact that it is located in the center of Catholic population and maintained by diocesan funds or assessments levied on the various parishes located in the territory it serves. Central Catholic high schools erected during the past five years have cost from \$500,000 upward, an expenditure of \$1,000,000 not being considered unusual. The student enrolment in such institutions ranges from 200 to 2,000. The secondary school division has grown at a phenomenal rate during the past decade. For instance, between 1915 and 1924 there was an increase of 72 per cent in the number of schools, 375 per cent in the number of teachers and 158 per cent in the student enrolment. In 1922 there were 2,129 secondary schools, in which 9,970 teachers were employed and 153,679 students enrolled. By 1924 the number of schools had increased to 2,181, the number of teachers to 11,910 and the number of students to 185,098. During the two year period, therefore, the number of secondary schools increased by 52, or 2.5 per cent; the number of teachers by 1,940, or 19 per cent, and the number of students by 31,419, or 20 per cent. Advance reports on the 1926 survey indicate that the enrolment in this division is now well over 200,000.

Most Catholic secondary schools devote five periods a week to religious instruction during each year of the course. About 50 per cent of the schools give credit for religion which is valid towards graduation. This difference in practice is due to the attitude of the colleges, regional stand-

ardizing agencies and state departments of education to which the schools are accredited. In many high schools, in addition to the formal instruction in the classroom, retreats of from three to four days duration are conducted annually. In addition, talks on religious subjects are given by persons other than those on the faculty. Dissatisfaction with the present method of teaching religion is also finding expression in secondary school circles. While the content of the course is subject to criticism, it is the text which is the special object of attack. The basic text in most courses is the catechism, which aims "to state in precise terminology the doctrinal and moral teaching of the Church." It is viewed by many as a "boiled down theological text book." Because of lack of suitable literature, even the skilled teacher with breadth of vision and adequate knowledge finds it a difficult task either to correlate the catechetical instruction with the problems the pupil meets in everyday life or to inform the pupil of the history, liturgy, missionary activities and social work of the Church.

Experimental courses are now being conducted in certain schools for the purpose of developing not only adequate technique in text book preparation but more effective methods of instruction. A comprehensive survey of these experiments is to be found in *Experimental Courses in Religion*, a bulletin published by the University of Notre Dame Press, Notre Dame, Ind. A brief resumé is also included in the article by Dr. Cooper referred to in another section. The experimental centers are in widely separated sections of the country, namely, Columbia College Academy, Dubuque, Iowa; St. John's College High School, Collegeville, Minnesota, and the diocesan high schools of Albany and Brooklyn, New York. The Dubuque experiment has already given to Catholic secondary education Rev. William H. Russell's text *Your Religion: What It Means To You*. Reviewers have referred to it as a book which will "catch

the mind, the eye, and the heart, a text which shows the boy or girl of high school age that there is more to his religion than catechism—that his Church has a positive as well as a negative side.” Its hearty reception has given new courage to the pioneers who are endeavoring to vitalize religious instruction, new hope to those sympathetic souls who are trying to link it with the problems and interests of everyday life.

The rules of the numerous teaching orders and the regulations of the different dioceses require that teachers must receive adequate training before entering the classroom. The academic work in the Catholic normal school practically parallels that of the public teacher training institution. The course of studies in the normal schools of the religious orders extends over two years. At least two semester hours in methods in religion must be represented in the total number of hours submitted by a candidate for a normal diploma. In 1924 there were 92 normal schools for religious training, in which 1,645 teachers were employed and 17,067 students enrolled. Between 1922 and 1924 there was an increase of 6 per cent in the number of schools, 51 per cent in the number of teachers, and 65 per cent in the number of students.

Only a passing reference need be made to the seminaries maintained by the various dioceses and religious orders for training candidates for the priesthood. In 1924, in the 170 institutions in operation at that time, there were 1,766 instructors employed and 13,984 students enrolled. A significant development in seminary education in recent years has been the introduction of pedagogical subjects into the curricula. Many feel that since the pastor is the immediate head of the parochial school and is, in the opinion of certain theologians, under obligations to instruct children of certain ages in Christian doctrine, it is only meet that he should receive some training in educational methods during seminary days.

At the present time there are 153 colleges and universities controlled by the Church. Of these, 74 are colleges for men and 79 are devoted exclusively to the education of women. In 1924, there were 4,715 instructors caring for 60,169 students. Between 1922 and 1924 the increase in the number of instructors was 530, or 12.7 per cent, and in the number of students, 11,281, or 23 per cent. The 1926 returns show that 73,674 students are enrolled at the present time, of whom 39,869 are men and 33,805 women. This represents an increase of 13,505 students, approximately 22 per cent between 1924 and 1926. The enrolment in our higher institutions of learning is increasing then at the rate of a little over 11 per cent each year.

Most of the schools are controlled by religious orders. Some, however, are maintained by diocesan authorities. Every institution offers the usual course in arts and sciences. A number offer courses leading to the professions, particularly those which include professional schools in their organization. In the 22 universities controlled by the Church there are 6 schools of dentistry, 10 school of engineering, 21 schools of law, 5 schools of medicine, and 6 schools of pharmacy. There are a number of other colleges which offer courses in education, commerce and finance, and various subjects of a professional character. Of the 128 semester hours required for graduation from the college of arts and sciences of a Catholic university, eight must represent credits secured in courses in religion. In some cases 16 hours are required. It is understood, of course, that 136 semester hours are required for graduation in schools demanding more credit hours in religion. The minimum requirement then is one hour per semester and the maximum two hours. The course generally includes dogma, apologetics, scripture, Catholic morals and worship.

Dr. John M. Cooper has instituted a course in life problems at Catholic Uni-

versity which is meeting with marked success. His departure from the beaten path is typical of the experimental and critical attitude now assumed by instructors in religion in the higher educational institutions. It connotes the concerted effort being made to convince the student during college days "that religion is a life to be lived and a life to be lived seven days of the week, and that it reaches out into all departments and phases of human activity,—spiritual, moral, intellectual, domestic, economic, recreational, political, social and civic." Dr. Cooper, in discussing religion courses of college grade at the 1926 Convention of the Catholic Educational Association, pointed out that the present task of the college authorities is to "fuse moral and dogma more and more, as did Our Lord, as we do still in our sermons. If, in the process of fusion, system and logical presentation suffer, the loss will not be fatal."

Through the employment of the so-called religious survey, splendid material is being secured in some institutions for the guidance of the spiritual directors of the students. The returns from the seventh annual campus canvass at Notre Dame University, Notre Dame, Indiana, have been made public recently. Twelve thousand copies are distributed gratis every year. The religious survey delves deeply into the religious life of the student both on and off the campus. Surveys have also been conducted at Santa Clara University, Santa Clara, California, and Villanova College, Villanova, Pennsylvania. The work of the foreign missions is now making a wide appeal to Catholic college students. The Catholic Students Mission Crusade, launched in 1918, has been largely responsible for this new interest. The mission unit of Holy Cross College, Worcester, Massachusetts, has contributed \$8,652 to the foreign missions during the past two years. The student enrolment of this institution is approximately 1,200. Some 400,000 Catholic

students are members of the Catholic Student Mission Crusade.

Texts have not been given much thought by college educators. Much remains to be done in this department. Dr. John M. Cooper's *Religion Outlines for Colleges*, published in four volumes, are intended to fill in this gap in the college religious education program. Much of the material included has been secured from the students during the conduct of his course in life problems. The second volume was published in 1926. The others will be available in a short time. The writer feels that this resumé of new developments in the field of college religious education is not entirely satisfactory, yet it gives some indication that those responsible for the spiritual direction of students are seeking for the best means "to give religious instruction commensurate with the graduate's general education."

The Sunday school in many cases is the only means available to give Catholic children attending public schools the rudiments of Christian knowledge. The week day religious school is now supplementing the work of the Sunday school, but the number of Catholic children thus cared for is negligible. At best the Sunday school is but a makeshift. The Sunday school year consists of two semesters of four months each. The length of the course is usually six years, that is, it extends until such time as the child has received the sacrament of Confirmation. Some thought is now being given to "continuation" classes which would parallel the courses in religion being developed in some of the high school experimental classes. The children receive an hour's instruction each Sunday, of which the catechism forms the groundwork. In parishes where there is a parochial school, instruction in the Sunday school is given by the Sisters; otherwise the work is undertaken by a group of lay volunteers, usually composed of Catholic teachers

from the public schools of the city, seminarians or college students.

In 1925 the Archdiocese of San Francisco adopted a course of study for its Sunday schools. Catechisms were also prepared to cover the subject-matter required each year. The diocesan superintendent of schools was empowered to direct the instruction and to secure reports on the progress of the work from each pastor annually. Other dioceses have some form of supervision in force. The San Francisco plan will undoubtedly be adopted by many dioceses within the next few years. Another innovation in the field of informal religious instruction is the employment of correspondence courses for the instruction of children in rural districts. This work was inaugurated in 1922 by Rt. Rev. Victor Day, Helena, Montana, in cooperation with the Social Action Department of the National Catholic Welfare Conference. Thousands of children have been prepared for the sacraments of Communion and Confirmation in this way. This division of the N. C. W. C. has also promoted religious vacation schools. Last summer they were conducted in thirty dioceses and cared for more than thirty thousand children. The instruction was given by lay groups organized by the National Council of Catholic Women.

The Catholic Instruction League, organized in 1912, is now doing work among children not reached by parochial schools in a score of archdioceses and dioceses. It carries on its work through "Catechism or Instruction Centers" where the children are given instruction by zealous lay teachers. There are a few

religious orders which devote themselves exclusively to the religious instruction of public school children or the children in the scattered missions of the southwest. The common object of agencies engaged in the informal religious instruction of Catholic children is to train children to do the things they are taught, as distinct from instruction. In other words, every effort is made "to implant habits of virtue in the child's soul, habits which in later years will insure the constant practice of his religion."

A summary of the data already presented gives some concept of the contribution the Catholic Church is making to the cause of religious education in this country. In 1922 there were 9,411 educational institutions conducted under Catholic auspices. By 1924 the number had increased to 9,783. Therefore, there were 372 more schools in operation in 1924 than in 1922, an increase of four per cent during the two year period. The number of teachers employed in 1922 was 63,138; in 1924, 71,705. There were 8,567 more teachers in 1924 than in 1922, an increase of approximately 13 per cent. The total number of pupils enrolled in 1922 was 2,174,204; in 1924, 2,313,183. In the course of two years, then, the enrolment in all Catholic schools increased by 138,979, or 6 per cent. Since the returns for 1920, 1922 and 1924 are available it is an easy task to predict what the return of the 1926 survey will disclose. Ultra-conservative estimates based on the findings in 1920, 1922 and 1924 indicate that there are in operation at present 10,300 Catholic schools, in which 82,000 teachers are employed and 2,500,000 pupils are enrolled.

RELIGIOUS EDUCATION IN THE COLLEGE COURSE

A. LE ROY HUFF*

This paper reports a conference attended by college administrators and instructors in religious education in Disciples' colleges held in Indianapolis, April 19, 1927. The conference was called to clarify the thinking of instructors and administrators on the place of the department of religious education in a college curriculum. This department is a newly arrived member of the educational household, and there is not unanimity of judgment as to its worth in a college course. There was an all but unanimous attendance of teachers and executives on the sessions of the conference. The morning was given over to the presentation of four papers on various phases of the subject. Three hours were spent in the afternoon in discussing the positions set forth.

President D. W. Morehouse of Drake University opened the conference with a paper on *The Integrity of the A. B. Degree*. He took the position that the content of the A. B. course should be the conventional liberal arts subjects. The degree should be fundamentally a *cultural* honor, and if the content of the course be greatly modified, other degrees should be offered instead of the A. B. Dr. Morehouse was not opposed to the embodiment of a year's work in religious education, or other subjects, in the college curriculum, but he believed that if such courses are included, they should not be given the ranking of a major. Students seeking the A. B. degree should be required to major in liberal arts: language, history, mathematics, philosophy.

President Cloyd Goodnight of Bethany College followed Dr. Morehouse with a paper on *A Curriculum in Religious Education*. President Goodnight had made a study of religious education courses

among Disciples' colleges. He states that:

"... the most common courses in the average department of religious education are about as follows:

History, organization, and administration of religious education; three or four semester hours, often in the sophomore year.

Methods and material of religious education; three to four semester hours, usually following the first-mentioned course.

Theory of religious education; two to three semester hours.

Educational evangelism and worship; two to three semester hours.

Training for leadership; two to three semester hours.

Bible school pedagogy; two semester hours.

In addition to the above a wide variety of courses is offered in the departments in the various colleges, viz., the psychology of religions, comparative religions, philosophy of religion, theory of missions, et cetera. In short, many departments afford a habitat for the homeless on condition that the title of the course enjoys a sort of ecclesiastical flavor."

The speaker warned colleges and professors of religious education against a looseness of practice in the organization of curricula that will bring academic disrespect upon the department. In his judgment, a department of religious education must be something more than a synthetic assembly of courses scattered throughout the college. "The department must have a *Zeitgeist* of its own." There is, of course, the very important problem of articulation with other courses and departments, but however well this may be done, it is not the determining factor in making a department of religious education. It is made a department worthy the name of "religious education" by some central religious purpose, such as training young people for efficient service in building the Kingdom of God.

Dr. Goodnight states as his judgment that students in religious education should major in courses in Old and New Testament. These he considers to be the chief materials of religious education. The department should also establish an in-

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timate and friendly relationship with general education and psychology. In his conclusion he proposes that a college should offer credit toward the A. B. degree for only a minor in religious education, and require all who take this minor to major in biblical courses.

The point of view of the teacher was presented by W. E. Powell, Professor of Religious Education in Phillips University.*

The final paper of the conference was read by Robert M. Hopkins, Secretary of the Department of Religious Education of the United Christian Missionary Society, in an endeavor to discover *What the Churches Want from Departments of Religious Education in Colleges*. Mr. Hopkins had carried on an extensive correspondence with leading pastors and directors of religious education. Fifteen pastors and eleven directors had replied to his request for information. Their replies were quoted copiously to present a cross section of the judgment of professional leaders of the local church.

It was an illuminating paper, revealing a widespread, sympathetic, and supporting interest in the work of the department. This, in face of the fact that there are many unsatisfactory adjustments of relationship between the pastor and director. Inexperience of the director, inadequacy of his training, and lack of mutual sympathy and understanding on the part of both pastor and director are the prime causes for this friction. But blame for these conditions was not laid at the door of the department. Its shortcomings were cited, but always with a consideration that indicated a fine willingness to give it time to work out a larger effectiveness in service to the churches.

There was the recognition that the department must minister to three groups of students: (1) Those contemplating the ministry for their life work. (2) Those looking toward the field of religious edu-

cation as a life calling. (3) The much larger group of students who will render only a vocational service to the church. There was a feeling that the department in an undergraduate college must take larger account of the third group than of the other two. To quote from Mr. Hopkins' concluding paragraph:

"Churches want courses in religious education to become a part of the cultural service which the colleges render. There is an increasing conviction that colleges made possible by the financial support of the brotherhood owe more to the brotherhood than those institutions of learning which are supported by taxation. That debt can in part be paid by sending back to the churches their sons and daughters eager and ready to carry forward the work of the church. Here the need is greatest. The raising of the general average of intelligent sympathy for and skilled participation in the church's program of religious education is the opportunity with greatest possibilities."

In the afternoon session the four papers of the morning were discussed, considering primarily two questions: (1) What is the function of the church college? Is it to provide for spiritual culture of the entire student body? Is it under obligation to offer courses for the avocational training of young people who will return to the life of the local church? Is it to offer pre-professional training for those who plan to enter one or another vocation within the church? (2) What shall be the nature and extent of the courses offered in religious education? Shall they constitute a major or a minor? Shall they be formed by a synthesis, in whole or in part, from courses in other departments of the college? What percent shall be content, and what percent methods courses? The discussion revealed a marked diversity of opinion. One college president doubted the academic worth of courses in religious education, and questioned the number of courses available for credit toward the A. B. degree. In his judgment, they were of insufficient extent to justify a college in offering a major. A professor from another college stated that he had known students to shun courses in religious education because of their difficulty. Another instructor called

*This paper is published in full in this issue of RELIGIOUS EDUCATION.

attention of the group to the fact that universities such as Chicago, Yale, and Columbia grant the Ph.D. degree in religious education. Another president protested against the expectation of students and parents that a church college should offer courses in education or religious education. To this another president replied that such an expectation was entirely valid in light of the educational practice of most colleges and universities. An instructor made the interesting comment that the church should provide for the avocational training of young people who will later return to the home church. Their college training will tend to make them too sensible to attempt even avocational leadership in the local church unless they have had some training for it.

A missionary worker asked whether a college course with a major in religious education offered sufficient professional training for a director of religious education in the local church. One college president replied in the affirmative for all but exceptional positions, while another educator declared that the A. B. was not a professional degree, and a field worker in religious education stated that many directors were inadequately trained for the complex duties of their task.

Further citation from the discussion is not necessary, but a summary of the findings will indicate the spirit and temper of the conference as it came to a close:

We note with pleasure the increasing recognition of the importance of religious education on the part of the administrative personnel of our colleges, as evidenced particularly by the discussions in the sessions of this conference. We trust that such conferences may be continued until they shall have produced clarity of judgment upon the function of religious education, the processes of motivation, and the academic worth of both method and content courses in religious education.

We find that the colleges of the brotherhood are recognizing their peculiar relationship to the churches that gave them birth. Also that they are accepting their obligation which grows out of this relationship to develop spiritually minded leaders for the local church and to train religiously motivated citizens of the social order.

We find that the judgment of the colleges

is that the practice of the majority of the colleges in granting credit toward the A. B. degree for a year's work in religious education is academically sound in theory and can, without great difficulty, be made sound in the details of its practice.

We find the judgment of the group to be that the function of a department of religious education in a church college is (1) To provide for the avocational training and spiritual culture of the entire student group. (2) To offer pre-professional training for those who are contemplating vocational leadership within the church.

We recommend that the colleges of the brotherhood defer from offering adequate professional training for religious vocations, and that this training be conceded to those institutions, in our own brotherhood and elsewhere, that are equipped to offer graduate and professional degrees to religious workers.

We find that the judgment of the conference is that the work in religious education should be of senior college grade.

We find further that it seems to be the judgment of the group that the amount of work in religious education for which credit toward the A. B. degree may be given should not exceed a synthetic major of approximately fifteen hours in methods courses, and approximately nine hours in the Bible and related courses, or a minor of approximately fifteen hours in methods courses. This is not to be interpreted as advocating any decrease in the amount of work for which credit is already being given for courses in religious education. Bible, church history, etc., in any of the colleges of the brotherhood.

We find also a growing spirit of cooperation upon the part of the instructors in religious education in our colleges with the teacher training program of the Department of Religious Education of the U. C. M. S. and with the International Council of Religious Education. We commend to the instructors in our various colleges their cooperation with Mr. Harry Monroe, Secretary of Leadership Training of the Department of Religious Education of the U. C. M. S. Particularly do we suggest that all instructors certify to him the names of students who have completed work under them for which international leadership training credits may be given.

This paper should not close without a brief statement of two items that presented themselves during the day. One was the fallacy evidenced in the assumption that teaching the text of the Bible will produce intelligently motivated lives. Repeatedly during the day this assumption was noted by the writer, but in the press of other matters there seemed no proper time to challenge it. To call attention to it is but to raise what is, in many

ways, the most fundamental question in the field of religion today. What are the processes, what is the technique, by which life is motivated? What is the place of the Bible in such a process?

The social order has a technique that is no longer a matter of chance. An architect knows the technique of building construction, an electrician knows the technique of electrical control, a plumber knows the technique for plumbing a house, the modern city has a technique that gives reasonable assurance of health. But in the processes of motivation and character formation, the ground of certainty is much smaller, the area of uncertainty is much larger, and the problem is much more complex than in any of these other fields. Yet there is reason to believe that a technique can be developed that will approximate the certainty to be found in most of these other realms. To this problem religious educators must apply themselves.

The other question is closely related to the first. There was confusion of thought on standards of training for professional workers in religion. One college president stated that the A. B. degree, with a year's work in religious education, would fit young people to become directors of religious education in most churches. One can not refrain from pointed comment: If one wishes to travel by airplane he seeks a pilot who may or may not have an A. B. degree, but he *must have* special technical training as a pilot. In case of illness the physician called is not necessarily the possessor of an A. B. degree. One seeking relief from an aching tooth does not look for a person with an A. B. degree. All of which only illustrates the policy that ought to govern the training and calling of professional workers in religion.

Until both of these questions are more clearly resolved in the thinking of religious people, the cause of religion will not advance with the rapidity that our hearts so much desire.

THE UNDERGRADUATE DEPARTMENT OF RELIGIOUS EDUCATION

THE VIEWPOINT OF A TEACHER*

WILFRED E. POWELL†

It seems to me that three basic questions lie at the root of our problem. (1) Is there a genuine need, in the church and in society, for an enlightened leadership in religious education? (2) Is it the function of the college to train such leaders? (3) Can the church college legitimately accept as a part of its function the training of a leadership that will be able intelligently and sympathetically to enter into the educational work of the church? If these three questions can be answered affirmatively it may reasonably be assumed that all other matters are details of

adjustment which will work themselves out in the course of time.

That there is a real and permanent need, both in the church and in society, for an intelligent leadership in religious education should, perhaps, be taken for granted in this paper. We are all interested in religion and in the processes by which it becomes effective in life and character and is made a vital experience from generation to generation. And we have all been forced to realize how great is the need for a better understanding of these processes, and for a more conscious and efficient direction of them, if morality is to be given the permanent and sufficient basis which, as we believe, religion

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alone can give it. In calling attention to this need may I simply call to mind a few of the many facts which make it clear: the secularization of our public schools,—the failure of the educational agencies of the church to meet the need created by that secularization,—the vast numbers of American children and youth not touched by these agencies, and the tragic breach between Christian profession and Christian practice among many of those who have passed through the schools of the church,—a condition that is, no doubt, in part, due to a faulty educational method.

Somehow the church must more effectively teach religion. How to achieve this end is a many-sided and difficult problem. But this much at least seems certain. A general improvement of effectiveness in teaching religion can never be secured by the technical training of a small group of professional leaders alone. The church must make clear to a much wider circle its educational needs and possibilities. And it is especially urgent that it should reach those young people of more than ordinary ability who will soon be leaders of thought and action in various phases of the life of society. To these young people it must, if possible, give an appreciation of its educational task, an understanding of the principles underlying it, and in some cases, a measure of skill in the processes involved in it. Only in this way will the need for an informed educational leadership for the church be met.

The fact that large numbers of young people whom the church must reach are in college suggests the possibility that this institution might provide the needed training. Before such a suggestion can be considered, however, a prior question must be faced. What is the function of the college?

It would be profitless for me to raise so large an issue were it not for the fact that its consideration seems a necessary part of the argument of this paper. Lack of

time to discuss the question more fully must be an excuse for the seeming dogmatism in answering it. The college, I take it, is a selective educational institution, the major function of which is, quoting from two of my former teachers, to equip for leadership. The leaders whom the college seeks to develop must not, however, be given merely a narrow and professional training. From the earliest times the college has been an institution of liberal education. Its purpose is, to quote from Professors Chapman and Counts, of Yale, "to create in the student an understanding and appreciation of the principles upon which must be reared that society and that civilization for which the clear in mind and the pure in heart are continually striving" (*Principles of Education*, page 486). It seeks to liberate, to free from prejudice and narrowness; to equip leaders who can view broadly the problems of society; to train men who, I quote again, "will be dominated by a spirit of service, who honestly and courageously will tread the paths which lead to progress."

The achievement of this wider aim of the college is not so much a matter of the particular courses included in the curriculum, but of the spirit in which they are taught and of the attitude which they create. The curriculum may change, as it has changed a hundred times in the history of the American college, but if the institution is to maintain its unique and special function in society it must continue to provide a liberal training for those who enter its halls.

In the light of these considerations we face the question: Can the church college legitimately accept as a part of its function the training of a leadership that will be able intelligently and sympathetically to enter the educational work of the church?

It would seem, would it not, that the church college, if it is to justify its existence, must differ in some important respects from, let us say, the state insti-

tution. Without minimizing in the least the possibilities for religious training in the schools of the state, it is surely the peculiar duty of the Christian college to keep in closer touch than other schools with the institution that gave it birth, to be more responsive to the needs of the church, to be more concerned about the religious undergirding of morality in the life of the nation, to seek with greater devotion to give its students a genuine religious motive for the service of humanity, and to give to those who desire it a measure of preparation for the vocations of the church, as the state institution does for the secular vocations. Of course, much more than the curriculum is involved in the attainment of these ends. But the inclusion of courses in religion would seem to be an essential factor in making the church college the kind of institution its special function requires it to be. The students of Phillips University recorded as the three most important religious influences in their lives as college students: the church services, the personal influence of teachers, and the courses in Bible and other religious subjects. These three items were chosen from eight or nine suggested possibilities. The Christian college must recognize both the religious and the educational requirements of its students. But it must do more than that. It must be responsive to these needs in the church and in society. It cannot, if it is true to the spirit that brought it into being, hold itself aloof from the need of the church for an intelligent leadership in the field of religious education.

Two possibilities, then, lie before the church college if it is to take seriously its special function in the face of the present situation. It may, on the one hand, change its curriculum to admit a considerable amount of specialized professional work and accept unreservedly the task of training specialists for some of the educational enterprises of the church.

If a college should take this course, it

would, by so doing, become a professional school and could no longer be considered an institution of liberal education. It would, no doubt, indicate the altered character of the training given by offering a professional degree. It is conceivable that under certain circumstances such a course might be permissible, perhaps even desirable. Something of the kind has taken place in the undergraduate division of the Boston School of Religious Education where the B. R. E. degree is awarded at the close of the four years of work at the college level.

The other possibility open to the church college is that it include in its curriculum a limited amount of non-specialized work in religious education while still retaining its distinctive function as an institution of liberal training. The position I wish to defend is that this second course is the most desirable one for the Christian school to take, that it is practicable, and that it does not involve any radical departure from the best traditions of college. The Christian college will not become a professional school merely by offering a reasonable amount of training which has a vocational bearing. The undergraduate department will not train specialists. It will rather seek to give to many students an understanding and appreciation of the principles underlying religious education and of their place in building a better society, and it will provide a limited amount of training for service in this field. To a smaller number of students the college will make possible what might be termed a pre-professional course that will lay the foundation for more specialized graduate work should they desire to secure further professional training.

There are, of course, many difficulties in the way of the practical application of this point of view. Three groups of problems will have to be faced. (1) Those that concern matters of *adjustment*, standardization, and relationships to other departments; (2) those involved

in determining the *amount* of work in this field that can legitimately be offered by the college; (3) those involved in determining the *nature* of the courses which should be offered.

It is impossible in this paper to deal with the first of these groups of problems. Courses in religious education are relatively new. They are apt to be inadequately organized and are at times, no doubt, weak in content. The teacher finds it difficult to avoid overlapping and duplication in his courses and he may have trouble in securing proper recognition for them. He may have to face opposition—some of it based upon matters of principle and some, perhaps, due to prejudice against that which is new. These conditions, however, have existed many times in the history of the college with respect to subjects which are now accepted without question as a part of the curriculum. In the general college English language and literature, modern foreign languages, and the physical and social sciences are cases in point, and in the church college, biblical literature may perhaps be considered a further example. If the need that has called this new department into existence is as real as we believe it to be, such difficulties can and will be overcome as the courses are further developed.

There is, perhaps, little to guide us in answering the question as to the amount of work in religious education which may legitimately be offered in the undergraduate college. Perhaps all of those who are interested in the subject at all would be willing to admit a few elective courses into the curriculum of the schools of the church, many would no doubt approve the granting of a minor, and perhaps a smaller number would agree that a major in this field is not too much to offer. It seems to me that a major, or at least an amount of work equal to that required for a major, is not an unreasonable provision for the Christian college to make. In most colleges 20 to 25 hours are sufficient to constitute a major in any subject,

and, if courses in religious education are to be offered at all, it would seem that a like amount might well be made available to the student who seeks to follow his interests in this field. Certainly the college will never be able to secure the kind of trained men it needs to teach these courses unless they are given equal recognition with those of other departments.

This conclusion is in general harmony, it will be remembered, with the recommendation of the joint committee of the Religious Education Association and the Council of Church Boards made in 1921. The committee, under the chairmanship of Professor Coe, urged that Christian colleges offer at least thirty hours of Bible and religious education courses.

The amount suggested would seem to gain further confirmation from the fact that many of the best university colleges in the land allow one year of professional work to be taken in the course leading to the bachelor's degree. At Yale, for example, where the best traditions are always zealously guarded, a year of law, a year of divinity, or a year of fine arts may be applied toward the B. A. or the Ph.B. degree. Columbia, Chicago, and many of the state universities have a somewhat similar arrangement with their professional schools. If these universities can legitimately include a year of professional work in the four-year college course, it seems that the Christian college might well give like recognition to courses bearing upon the vocations of the church. Whether such recognition requires the granting, technically, of a major in religious education may be open to question although I can see little reason why this should not be done. The major, I take it, represents the field of the student's main interest and the subject which he is perhaps best prepared to follow should he wish to continue his studies in some graduate school. It seems to me to be altogether fitting for a Christian college to graduate students who have a genuine interest in the educational

task of the church, or who may desire to prepare themselves, by specialized graduate training, to enter some of the avenues of professional service that are opening up in connection with it.

But the college ideal of a liberal training will have considerable bearing upon the *nature* of the subjects taught in this new department. It would seem to suggest that the major, if one is allowed, should be made up of non-specialized courses and that they should be as rich in informational content and as broad in scope as possible. There are very great differences in the kinds of courses that may be offered, and in the spirit and manner in which they may be taught. Some subjects in this field are, it seems to me, quite as broadening, as cultural, as liberalizing as many of those which have an undisputed place in the curriculum. And even those courses which seek to develop a measure of skill may be given a perspective and an emphasis that will keep them from being narrowly technical. If this is done, the undergraduate major can scarcely be called *professional*. It does not equip the student in any complete sense for a profession or vocation, although, of course, it gives him a much better preparation for certain callings than he would otherwise have. What it does, however, is rather to make him conscious of certain large problems of the church and of society, to awaken his interest in them and to give him a measure of skill in some of the processes that may help toward their solution.

May I be permitted to make my meaning clear by comparing the courses in the undergraduate major in my own department with that of an institution which provides a professional training? One of the best of these schools offers an undergraduate major in such specialized fields

of religious education as children's work, fine arts, town and country church work, Americanization and immigrant work, and the like. The courses in each of these departments are also highly specialized. The religious education major at Phillips University, on the other hand, is made up of the following fundamental courses: (1) principles, (2) administration, (3) methods in teaching, (4) curriculum, (5) history, and (6) psychology of religion. Some six to ten hours of Bible content courses are included in the major and there are prerequisites in the department of psychology. These courses are practically all taken in the junior and senior years. At least three of them, while they have a definite bearing upon vocational interests, are rightly considered cultural rather than professional, if such a distinction is to be made.

Here then, in summary, is the viewpoint of at least one college teacher as to the questions under discussion: The church and society are in dire need of an informed and intelligent leadership in religious education. The Christian college must be responsive to that need. Its function as a *college* is to train leaders who will be broadly sympathetic and intelligent as to the problems of *society*. One of the functions as a *Christian* institution is to train a leadership that will be broadly sympathetic and intelligent as to the problems of the *church*. And of these problems none is more fundamental than that of religious education. It would seem reasonable, therefore, for the Christian college to offer, in this field, a major made up of non-specialized courses which will be largely of a cultural character although having a vocational bearing, and which will equip the student to enter in a more worthy manner into the educational task of the church.

SITUATION ELEMENTS CONTRIBUTING TO SUCCESS OR FAILURE IN RELIGIOUS WORK

CHESTER A. KERR*

The persons in the little tragedy of waste described below represent types. Numerous observations, together with reports of strikingly similar instances from many others, upon which this paper is based, would indicate that the instance is genuinely typical:

An executive in an organization whose work is socio-religious in character, in the natural course of events, secured from his governing board authority to appoint a special sub-committee for supervision of a certain piece of work as part of the general organization program. The committee being duly appointed, investigated their job and recommended to the executive that he secure a man who by training and experience was specially fitted to work with them in doing the special work assigned to them. The executive searched diligently for candidates and questioned each at length and in detail. In addition, he secured all sorts of recommendations for each candidate and, thus armed, made his nomination to his governing board. Mr. Jones was elected and was invited to meet with his potential committee. He accepted, and in the course of the meeting with the committee was told in full detail what his duties would be. Mr. Jones had confidence enough in himself to believe that he could perform those duties, and so he accepted the position. In a year Mr. Jones left that position, totally dissatisfied with himself, and a failure in the eyes of his executive and the governing board, and neither knew exactly why. That uncertain feeling made it extremely difficult for Mr. Jones to secure another position, because when he referred possible employers to his former executive,

they were told that "he rubbed people the wrong way," that "he couldn't get along with his executive," etc.

It is because I have some evidence that Mr. Jones is merely an example and not an isolated case that I wish to offer these considerations.

One phase of vocational guidance which has as yet scarcely been touched in the fields of social and professional religious work is the analysis of the situation to determine whether there are in it elements which may determine success or failure for those who work in those fields. It hardly needs to be said that when an executive in any one of these fields seeks a person to fill a position within his organization, he makes it his business to ascertain more or less of personal history, educational background and general qualifications of the candidate for the task for which he is being considered, but, does anyone know of more than scattering, isolated instances in which the executive in question has been at pains thoroughly to acquaint the candidate with the peculiarities of the particular field in which he is being invited to labor? Granted that the executive may give the candidate a very carefully detailed and minutely itemized schedule of his duties, yet the real question remains: Does he give the candidate the honest facts as to the personality-relationship conditions under which he will be expected to carry out those duties?

We seem not to have taken into account that men do not always succeed or fail primarily because of ability or inability to perform certain work. Men succeed or fail *in a situation*, and in so far as social and professional religious work is concerned, that situation is very largely made up of the various personalities who

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have a more or less direct relationship to him and to each other, as he carries on his work. It would seem that as a person undertakes almost any form of work within the social or professional religious field, whether it be as a settlement worker, Y. M. C. A. secretary, or director of religious education, there are certain variables which may be found in combination. It is very largely the type of combination of these variables as found which determines success or failure. These variables are: (a) Degree of ability in his special field, and (b) Degree of knowledge of the personality-elements which make up his working situation. The man whose ability is small and whose knowledge of the personality-situation is scanty, is almost certainly foredoomed to failure. Chances for success are only slightly greater in the case of the men whose ability is small even though he is quite well informed about the situation, but even the man who has a large degree of ability is going to have a very real fight to succeed if he has to learn all the peculiarities of the situation after he gets into it. Common sense would indicate that the man who has a real chance for rendering successful service is the man of fair to high ability who is well informed about the situation before he gets into it.

In a rough way I wish to indicate some of the questions which I feel every candidate to any socio-religious position has a right to have answered frankly and honestly before he steps into a new place of service. I have suggested that the personalities are very largely the situation, so it would seem that the candidate would want to know about:

I. The sub-committee with which he will work.

(a) Who make up the committee?

Is it made up wholly of men who have some intelligent appreciation of the task? Or, does it also include some members who, in addition to having some appreciation of the task, also have a real voice

in determining the policies, financial and otherwise, of the organization?

(b) What is the educational background of each committee member?

(c) What is his church affiliation, and his theological attitude?

(d) What is his standing in the community?

(e) What is the relationship of this sub-committee to the executive? (A most important consideration, e. g. in churches where the pastor has failed to attract his young people or has had an open break with them. In such a case, where a sub-committee is appointed by the official board to secure a director of religious education, to make up for pastoral deficiencies, there is almost certain to be a strained feeling. Or, in cases where a church committee on religious education happens to see deeper into the religious educational work of the church than does the pastor and insists on getting a director, the pastor is very apt to feel that something is being "put over on him" if a director is secured, and there may be unhappy results.)

II. Other members of the staff:

(a) Their experience in their own field.

(b) Their evaluation of the work to be handled by the new man.

(c) Their educational backgrounds, theological attitudes, etc.

(d) Their attitude towards the executive, e. g., are they loyal to him? Why? Why not?

III. The executive:

(a) What does he mean by the word "co-operation"? i. e., does he really mean working together *with* his staff, or does he mean that he expects his staff to carry out his orders? Does he regard his staff as a group of specialists (actual or in training), with him as the co-ordinator of their programs, or does he expect them to "follow his lead in every particular"?

(b) Does he depend on a clique within his governing board to push through his

policies, regardless of committee and board action?

(c) How important does he think the special work is to which he is calling a co-worker? Does he have enough real acquaintance with it to be thoroughly and intelligently sympathetic? Does he think it important enough to see to it that the new man is properly and heartily welcomed and introduced to various civic and other groups in which he and his work should be known? When outsiders make inquiries with reference to the special work being done by the new man does the executive answer the questions himself, or will he send for his associate, present him to the questioner and ask him to reply?

(d) On what basis does he expect the loyalty of his co-workers? Does he understand that loyalty is *won*, and does not come merely because he happens to be the executive? Will he respect the opinions of his associates, or does he expect them to be "Yes" men?

(e) How happy are his contacts with the particular group with which the new man will work?

(f) What are his social and religious attitudes and prejudices? (The magazines he reads; the social reformers whose works he has read or has had lecture for him; and the type of preacher he admires, will give clues.)

(g) Does he work under the direction of, in co-operation with, or dictate to, his governing board?

(h) What is his attitude towards experimentation and research in the special field?

(i) Is the executive afraid to give his co-workers too much "rope" lest they over-shadow him in importance?

(j) What is the attitude of the executive towards stated inabilities of the candidate? (e. g. If a candidate says frankly, "I sometimes let my enthusiasm for a piece of work make me forget budget limitations," what does the executive say? "Well, I'm sorry but you won't

do here," or, "Well, we'll be glad to help you set some sort of check on yourself so you won't do that unnecessarily"? In other words, does the executive look for a completely trained and finished product as a co-worker, or does he expect to do a little training himself?)

(k) Does the executive ordinarily favor using all the locally trained talent he can get, or does he seek to import the highest grade men, regardless of where he can find them?

IV. What is the standing of the organization in the community?

(a) Is it co-operative, or non-co-operative with other agencies? Does it attempt to dictate to other agencies how they shall co-operate with it? etc.

These are merely suggestive, and certainly securing such vital information as I have suggested could best be done after some rather refined techniques had been worked out.

Further, I feel that a candidate has a right to know why and under what circumstances his predecessor left the field, and he should certainly know why he was asked to become a candidate. It does sometimes happen that an executive has searched for a suitable candidate for many months and finds himself, two weeks or ten days ahead of the time before a vacancy must be filled, without a man for the place. In such a case he is very liable to do the best he can in a last-minute extremity. Such a situation may result in a very cursory examination into the candidate's qualifications and a heightening of the intensity with which effort is put forth to induce the first man who comes along to take the place. It is manifestly unfair to put a man in a job as a mere "stop-gap."

And, too, to a reasonable extent, an executive has a right to know both sides of a man's previous relationships, if he knows how to weigh them fairly. Recently a candidate for a responsible position, at the request of a committee, gave

a list of references. The candidate knew that all the men on his reference-list were men who had an intimate understanding of his work and that they would fairly evaluate it. Letters received by the committee were so uniformly high in their praise of the candidate that the committee thought they were "too good to be true," and so asked for some derogatory statements, from people who had not agreed with the candidate in his former work. Generally such statements can be secured, but, as is very often the case, they will have to be obtained from men who do not have any real background upon which to base a fair judgment of the man and his work. Now, suppose the candidate does secure such statements for the committee, how is the committee to know that they are biased state-

ments, based on ignorance? And if he safeguards himself by saying that such is the case, will not the committee immediately feel that the reason he feels that these derogatory statements are biased is simply because they do not agree with him?

The waste of energy and talent involved in misplacing men and women in socio-religious work is terrific. Part of it comes, no doubt, because men are not properly "sized-up" before they are put into the positions. It seems reasonable to suppose, also, that another very large wastage comes because the man who is a candidate is allowed to know so little about the elements of the situation into which he is being invited, that he cannot possibly make any fair estimate of his own chances of success in that field.

SURVEYING

ARTHUR L. SWIFT, JR.*

The word "survey" has had so great a variety of uses as to have rendered it all but useless, while the word "research" is in somewhat better repute. The latter is presumed to imply thoroughness of scientific method and accuracy of scientific measurement as applied to a generalized but clearly defined field. The former is too frequently taken to imply a vague and somewhat indefinite analysis of a localized situation.

At its best, the survey has much in common with true research. It addresses itself to the solution of a clearly defined problem. It attempts, without ignoring subjective elements, to be thoroughly objective in its approach. It uses the processes of analysis and of re-synthesis. In so doing it employs, as far as possible, the methods and measurements of science, observing, collecting, classifying and evaluating relevant data, tracing causal rela-

tionships, and, at the last, by the process of induction, offering those conclusions and recommendations which the facts, as assembled and weighed, seem clearly to justify. It differs from research chiefly in two respects,—it is limited in the extent to which it may devote itself to the formulation and standardization of new techniques, and its results need not be of more than local significance and application. It must attempt the solution of a particular problem, existing within and as a part of a specific situation, a situation always unique in its complex of factors and their inter-relations. Just because it must offer a solution to that problem while the problem remains acute, it must utilize, as best it can, existing techniques. And only to the extent to which the basic elements of its problem resemble other problems elsewhere can it possess any degree of universality.

One illustration must suffice to clarify the distinction. The devising and standardizing of tests by which growth of character may be measured, the application of

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those tests in the most representative variety of situations, and the ultimate formulation of laws of character growth belong within the field of research. The use of those same tests in a given church school in order to discover and improve the effectiveness of its educational processes, while it will incidentally make a contribution to the research project above mentioned, is but part of a survey of that church school, in both aim and scope limited to that one problem. A research is a study of a problem generalized from a representative variety of its socialized forms, in an attempt to arrive at a solution of universal validity within that field of study. A survey is a study of a localized problem in an attempt to arrive at a solution localized both in time and space.

This paper is limited to a study of those activities usually found within the functioning of a Protestant church school. This type of survey here to be projected has, to the author's best knowledge, never been fully applied in any church school situation. It has once been applied, under the author's personal direction, to the Young Men's Christian Association of the City of New York, in an attempt to improve the efficiency of that association.

The typical Y. M. C. A. survey has been primarily a community survey, addressing itself to the two-fold problem: "What are the needs of the community? Which among these needs should the Y. M. C. A. meet or meet more fully?" The weakness of this method lies chiefly in the fact that as a rule more data are gathered about the community than have any relevancy to the association in question; too little attention is given to a thorough evaluation of the association itself; and it is found difficult to isolate from the mass of community data and relate to the real problems of the association those facts which are relevant to them. Church school surveys employing this same method are subject to similar criticism. In this attempt briefly to outline the organization and methodology of a church school survey the approach is through a

study of the school itself to reach an evaluation and to formulate recommendations. This must involve a study of certain aspects of the community situation, but always in relation to definite problems within the school.

In the preparation of the survey outline it is necessary strictly to limit the area of investigation in the interests of the ends sought. With this in mind the following questions may be used to sift all projected portions of the outline:

1. What, precisely, do you want to know?
2. Why do you want to know it? That is, what, historically, makes this knowledge desirable?
3. What data are available and how reliable are they?
4. What methods will you use in securing and evaluating them, and how reliable are these methods?
5. Will the results thus derived be of sufficient reliability?
6. Who will do this work? Is he possessed of the requisite training and skill?
7. How long will it take?
8. What will it cost?
9. What will be the probable value of the results?

For the purposes of this paper let it be understood that the church school to be studied is located in a largely industrial community of 70,000 inhabitants, including 10%, or 7,000, foreign born; has a membership of seven hundred pupils with about as many boys as girls, and of assorted ages from kindergarten to senior department; that through the week are carried on a variety of activities, in the main utilizing the organized classes as clubs under the leadership of the class teacher or of some other adult, though in certain activities dealing with pupils in larger composite groups; that those participating in week-day activities are, for the most part, members of church school classes; that the equipment includes six small club rooms, a larger game room, a gymnasium with facilities for basket-

ball and other group games; that the personnel consists of a director of religious education, a director of boys' work, and a director of girls' work, all on full time, and fifty volunteer workers, ten of whom give two periods a week, and the remaining forty but one, excepting teachers' meetings, committee meetings, and special activities at certain seasons such as the Christmas holidays.

The situation is chosen with a view to presenting a wide variety of problems so that smaller schools may find within the methodology suggested that which applies in less complex situations, while larger schools will not find the methodology at many points inadequate. It is obvious that within the limits prescribed, the various aspects of such a survey as is here indicated can be but briefly treated, the various techniques but briefly described.

Reference has already been made to the necessity of objective study, with due consideration of subjective factors. To this end it is advisable that the director of the survey should not be professionally or otherwise connected with the church or school. A "self-study" almost inevitably lacks objectivity, is limited by the personality factors involved, and tends to an unscientific acceptance of the *status quo*. The writer is, however, in complete agreement with Mr. E. C. Lindeman, that the viewpoints both of the "objective observer" and of the "participant observer" are needed. He therefore suggests that there be associated with the director, but in subordinate capacity, one or more persons experienced in and sympathetic with the work of similar church schools, or even of the school under investigation. The survey, to be effective, must itself be an educational undertaking, challenging, securing, and maintaining the whole-hearted cooperation of those charged with running the school. Otherwise its recommendations will be rendered more or less ineffectual by the antagonisms which will have been aroused, and the work of interpreting and applying its findings made in many instances prohibitively difficult.

The first task of the surveyors must be to study the history of the school, tracing its evolution both in purpose and in scope, isolating and then inter-relating its various trends and emphases, so that the present and future may be viewed as a part of a continuous process, within a true perspective.

Next in order should come a careful analysis of the constituency of the school—that is, of the pupils and participants themselves. This should be grounded in a necessarily less careful analysis of the past constituency and should present a chart of the yearly growth or decline of membership up to the present. It should list and count and compare the following facts concerning every pupil now enrolled: name, date of birth, sex, place of birth, place of residence, whether living at home, education (grade in school); condition of parentage, including: number living, step-parents, place of birth of parents, religion of parents, age of parents, occupation of parents, education of parents—after school or full time occupation, date of entering church school (if from other community), year of arrival, church school activities regularly participated in, and (for adult pupils) marital state. This may seem an exhaustive list, yet no religious educator can fail to see how closely related are these facts to any adequate program. And for the purposes of the survey, no other collection of data can have comparable value. With a membership of seven hundred, the use of the Findex Card System would greatly expedite the statistical process and would later serve as a permanent means of record keeping. A process of hand-sorting may, however, be used. To expedite the sorting it will be found necessary to designate by code numbers certain of the facts listed above,—for example, giving a code number to those who have been in the school from one day to six months, from six months to one year, from one year to two years, etc., a code number to each of the various program activities, to each of a series of age groups, and to each

of a number of occupational groups, classified by similarity of occupation.

The tabulation and comparison of these data will reveal a surprising amount of relevant information, in addition to the simple facts of number, age, sex, etc., tabulated separately. A study of the place of residence of those engaging in each activity will indicate the relative "drawing power" of these activities, and will reveal those not reached in each residence area. A further classification of these activity groups by age, sex and nationality will show the effect of these factors, both singly and combined, upon the drawing power of each activity. In any attempt to extend the program of the school to other residence areas, the degree of response can be predicted in terms of distance from the school, age, sex and nationality of those within the areas in question. Other factors, such as similar facilities elsewhere offered, nationality and religion, transit facilities and the number of busy streets to be crossed will, of course, need also to be considered. The tabulation of average length of membership within each activity group will afford a statistical measure of the "holding power" of each activity which, when qualified in terms of other contributing factors, will afford a means of comparative evaluation of these activities. A similar tabulation at a later date will reveal any change in the holding power of each activity. A tabulation of the number and variety of activities engaged in by each member will give a measure of the intensiveness of the service of the school—and, if desired, in terms of age, sex and other classifications.

The evaluation of program is, of necessity, a functional study, seeking to answer the following questions: In what activities and with what groups is the school operating? What are the overlappings and inter-relationships between them? How effectively is the work done? What is the cost per member? What that is being done might profitably be aban-

doned? What that is not being done might profitably be undertaken? The membership analysis provides at once a variety of facts concerning those engaged in each activity and serves as a base for more detailed study. Briefly stated, the following techniques may be employed: (1) Opinion studies both of members and others, including church school officials, prominent church members, parents and outsiders. Opinions may be secured by means of (a) questionnaires, (b) informal interviews, and (c) standard interviews. (2) Case studies of certain members, selected by means of weighted random sampling, to discover the extent to which the church school contacts have been influential—have "made a difference." (3) Observation and evaluation of each activity over a period of time by specialists using measurement scales and standards previously agreed upon. (4) Attitude tests, character growth tests, tests of content of knowledge, given at stated intervals (using in each instance a battery of tests) to discover the effects and influence upon members of various types of activities, and of leadership.

The survey must also undertake an analysis of the personnel of the school, that is, of the professional and volunteer staff. This is perhaps the most difficult and delicate aspect of the entire study and demands of the staff a true spirit of sportsmanship and cooperation. It is at this point, more directly than at any other, that a "self-study" breaks down. Nor can any member of a group undertake an analysis of the personnel of that group without jeopardizing his position in it.

The following techniques should be employed. With the professional workers: (1) A job-analysis by fifteen-minute intervals over a typical period of two weeks to discover exactly what each does and the time devoted to each function. This will be done by the workers themselves, the appropriate blank forms and codes being provided. (2) The collection of facts as to length of service, salary

and salary increases. With both professional and volunteer workers: (3) The collection of facts as to age, education, previous experience, and present study and reading. (4) Standard interviews to reveal attitudes toward other workers, toward the tasks assigned, the various policies of the school, supervision, teachers' and committee meetings and the like, these to be treated as confidential and privileged data. (5) An analysis of staff turn-over during a five-year period. (6) A comparison of the qualifications of those leaving the staff with the qualifications of those replacing them. (7) Observation and grading of the effectiveness of the work of each staff member,—in terms of accepted standards and measurements. The use of the Observation Records, forms 1 and 2, developed by L. K. Hall and published by Association Press are recommended. (8) If possible, a comparison of salary scales, education, training, etc., as between the staff of this church school and of some other similar school. (9) A study of the supervisory methods used, and (10) of the extent to which staff and teachers' meetings are cooperative and democratic.

The suggested outline has already considered history, membership, program and personnel. Building and equipment should be studied in relation to the program study, that is, to the uses to which both building and equipment are and might be put, and their adequacy or inadequacy for existing or contemplated activities. A rating scale modeled after those used in public school surveys and in the survey of the physical department equipment of the New York City Y. M. C. A. will serve as a means of gathering and weighing the essential data. The effectiveness of building management and upkeep, of janitor service, heating and lighting needs also to be considered and reported upon.

Organization and administration as a separate phase of the study is difficult to define. Out of every other aspect of the

study come facts and impressions as to the effectiveness of these elements in the total situation. It is necessary, in addition, to study the official minutes of the meetings of boards and committees, and to attend such meetings in order to study the organization at first hand. A chart should be drawn showing the actual organizational groups and their relationship, with special reference to the functions and authorities exercised by each. Another chart should show the procedure by which certain things are done, a new course of study chosen and purchased, a new piece of equipment secured, a change in the activities schedule engineered, with a view to discovering waste effort, friction, waste time, and the faulty delegation of authority. The extent to which the membership shares in the formulation and determination of policy is of vital importance and should be factually stated.

Closely related to this aspect of the study is finance and publicity. Whence come the funds that support the work? Are they adequate? How are they secured? How might they be increased? Is the supporting constituency well-informed as to the school's activities? Should the school, including week-day activities, be more largely self-supporting? This involves a careful study of the books and of all sources of income, and often makes obvious the need for more careful financial records.

Membership record-keeping is likely to need special study. The membership analysis will reveal many shortcomings and inaccuracies of the existing records, the absence of much needed information. Record-bookkeeping for its own sake is a waste of time. As a means of providing a steady and reliable check upon all church school activities it may be invaluable. In addition to the record of facts suggested by the membership analysis the survey might well show the need for a careful case record system by which brief life histories of members might be kept—

to serve not only as a means of better guiding and counselling the membership but also as a means of recording and evaluating the effectiveness of the work.

It would be unwise to attempt to formulate recommendations without making a leisure time study, especially within the membership,—using questionnaires, schedules, and actual observations as a means to that end. This study should reveal the competing interests with the church school and these should be plotted on a map of the city. A study of community relationships would necessarily include a classification of these competing interests in terms of their social effects and an attempt made to determine where the church school was unnecessarily duplicating the efforts of other organizations, where it was justified in competition and what distinctions might be made as between its proper functions and those of the other organizations. The survey must ask and fearlessly seek to answer such questions as the following: Is there a need for this organization in this community? Are all of its present activities within its proper functions?

And this sort of inquiry suggests the concluding task of the survey, save that of gathering up the sum total of all its investigations into a summary and conclusions and specific recommendations. That concluding task is an attempt to state what is the present purpose and function of the organization as a whole, wherein each part is inadequate, the alternatives, and a restatement of purpose and function which shall unify and interpret the recommendations made and challenge the best effort of all concerned in the future welfare of the church school.

This has been a lengthy exposition of a method which is, after all, but an application of science and common sense to the solution of a concrete problem,—how increase the efficiency of a given church school. The survey is not so difficult of application as this treatment of it may

imply. With a smaller school to be studied, and a correspondingly simplified outline and methodology, a thorough survey might be made in a period of from one to three months and at an expenditure of from a few hundred to one thousand dollars. Where it is impossible to secure an outside director, much may be accomplished by a "self-study," especially if a small survey commission of well trained persons, a majority of them not directly connected with the church school, be appointed to advise with the surveyors. It must be obvious that a survey covering all aspects of the situation offers opportunity for breaking through even long and well entrenched resistance to change, makes possible the frank consideration of issues otherwise too dangerous to touch, and even provides a reasonably impersonal way of getting rid of well-meaning incompetents in positions of responsibility and power. Nevertheless, half a loaf is better than no bread. And a survey may be undertaken one step at a time with satisfying results.

In conclusion: It is doubtless advisable to reiterate that a survey, though dignified by the patient consideration of so august a group as the Religious Education Association, is not research, nor is it a panacea for organizational ills save as it offers a prescription based upon a painstaking and scientific diagnosis, and save as the prescription is filled and taken by the patient. To desert the analogy, a survey, however scientific, can do no good save as its recommendations receive cordial and careful study and are intelligently and progressively put into practice. The survey is a means by which those who, in the field of religious education, even as in the world of business, are convinced that "to mean well is not enough," may, with some degree of accuracy and reliability, discover a wiser and more profitable use of money, time, and energy in the service of the community through the upbuilding of Christian character.

CHARACTER TESTS

GOODWIN B. WATSON*

One of the surest ways in which to get into trouble is to try to measure the product of agencies which believe they are producing character. There is only one greater danger for religious education. That is the evasion of such measurements. In certain school systems earnest and broad-visioned men and women, devoutly concerned for the ethical qualities of the boys and girls, have been pouring their energies into a character-building plan which develops cheats and tricksters. Careful tests show that the higher the honors won by a youngster for reporting good deeds, the more likely he is to deceive in athletics, games, and school responsibilities. Unless religious education is prepared to face coolly the readjustments involved in very disquieting discoveries such, perhaps, as that hypodermics contribute more than hymns to the building of character, or that shooting craps exceeds in social value saying creeds, religious educators would do well to nip the measurement movement in the bud. That is, we should do so unless, perchance, we seek the truth which makes men free.

Sociology, psychology, psycho-analysis, education, religious education—all of them have built some houses on sand. There are few errors so gross but some cases will seem to prove them truths, few truths so obvious but that those desiring not to find them, can pass them by. Witness the schools and theories which struggle for supremacy in each of these realms. Does a child given property for his very own increase or decrease in respect for the rights of others? Can a child, with reflexes properly conditioned from birth, be made rich man, poor man, beggar man or thief? Does prayer heal the sick? Does a representative experience of psychoanalysis lessen sensitiveness to crit-

icism? Does every learning involve the entire organism? Can generosity be so taught in one situation as to influence behavior in widely different situations? I venture that hosts of such questions are unanswered and unanswerable, until proper measurements are applied. Policies are forged, curricula are built, teachers are trained, on the basis of hypotheses which, in contrast to Antaeus, maintain their strength only so long as they are not forced to come down to earth. Skipping the centuries for our next phrase, we may suggest that when better methods are built, better tests will build them.

Just how we should define character tests as distinct from any other forms of measurement need not greatly concern us. Is observation upon whether a child in a given situation lies, fights, or runs away, a test, rating, or case study? Are questionnaires covering the same experience tests? Does it take one, two, ten or a hundred such observations to make a test? We can't trust the personality estimates of the ordinary man because he sees one person at one time and another under quite different circumstances. He sees only part of the response and describes his own subjective feeling about it in words which may convey to us something quite different from the meaning justified. He makes up his judgment out of one or two happenstances. For purposes of this discussion let us assume that character tests differ from ordinary casual observation of human nature by an endeavor (1) to control the situation more definitely so that its essential elements can be repeated; (2) to define and observe the responses more objectively so that results may be widely shared and understood; and (3) to include in the observation a larger sampling of behavior so that prediction becomes more reliable.

The attempts to formulate such measures are increasing in number and improving in quality. A few years ago only

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two or three tests had received such attention. Many otherwise competent persons do not yet know of any tests in the character field except the poorly standardized Pressey X-0 test and the hopelessly inadequate Downey will-temperament tests. During the past year there appeared eleven summaries of tests of character and personality. The writer¹ discussed 83 studies, May and Hartshorne² included 197; while Miss Manson³ suggests in her bibliography 1,364 references to books and articles which contribute to the analysis and measurement of personality. These compilations covered work done previous to January 1, 1926. The writer has elsewhere⁴ summarized developments during 1926, finding 167 contributions in the scientific literature of that one year. It would be an imposition upon your patience to repeat the contents of those summaries here. Rather let us call the roll of those characteristics which can now be measured with reasonable satisfaction.

By means of score cards, frequency scales, and other types of rating, using proper precautions, every characteristic of a person which can be objectively observed, can be measured with a reliability at least as great as that of the ordinary school tests. The proper conditions include, of course, the use of several trained and competent judges. We can measure with well standardized tests knowledge of health habits, good manners, ethical vocabulary, and knowledge of right and wrong. We can measure ability to foresee consequences, to make nice socio-ethical discriminations, to be fair-minded, to conform to social customs, or to be easily influenced by suggestion. We can measure certain significant elements of health and physiological make-up, includ-

ing, for example, basal metabolism with its importance for energy and drive. We can measure quality of home background. We can measure such behavior as cheating, lying, stealing, giving money, persistence, aggressiveness, studiousness, caution, recklessness, and ability to readjust in an emergency. These forms of behavior, with the exception of the deceptive types, have as yet been measured in far too few types of situations to permit any broad conclusions. We can measure with superb validity such factors as popularity or reputation. We can test emotional changes and relate these to certain stimulus words, or to attempts to deceive.

Granted the frank cooperation of the persons tested, we can go much further. Attitude questionnaires abound. We can analyze and measure interests in a dozen different ways. We can measure superstitions, and agreements with typical positions on social, industrial, ethical, international, religious, and other issues. We can discover the approximate extent and type of emotional conflict or maladjustment.

The total list is impressive, but these tests are, of course, more easily mentioned than applied. Comparatively few of them can be used by untrained workers. Some of them are still laboratory techniques, valuable to the local teacher in much the same way as that in which a new chemical test devised for use in the Rockefeller Institute is of value to the local physician. The physician may never use the test himself. He may, however, hope to profit from the conclusions made available by the subsequent research.

It now becomes pertinent to examine the contributions of testing. Making due allowance for the extreme youth of the development, and for the further fact that those who rushed in where scientific angels feared to tread have not always been among the most competent, it is surely not unreasonable to expect from the use of tests some contributions to our knowledge about character. Our hopes

1. Watson, A Supplementary Review of Measures of Personality Traits, *Journal of Educational Psychology*, February, 1927.

2. May and Hartshorne, Tests of Character and Personality, *Psychological Bulletin*, July, 1926.

3. Manson, Bibliography on the Analysis and Measurement of Personality, *National Research Council*, Washington, D. C.

4. Watson, Character Tests of 1926, *Vocational Guidance Magazine*, April, 1927.

are well fated. We find, for example, evidence which indicates that traits like honesty, deceptiveness, and helpfulness are not unitary. They are not all-or-none. They vary in degrees and from one situation to another. To educate for the different situations is much like educating for different traits. The single trait name is misleading. Again, it seems to be true that there is little relationship between ethical knowledge and ethical conduct. College students and criminals agree remarkably in the gravity with which they seem to regard given offences. Ability to juggle the right words has little connection with ability to follow the right course of action. Bible knowledge and Sunday school attendance seem to have little influence upon either ethical knowledge or ethical conduct. Y. M. C. A. summer camps have been greatly overrated in ability to produce changes in ethical knowledge and insight, whatever else they may do. The home is clearly head and shoulders above other measured influences in determining ethical knowledge and right conduct. The one exception to such a sweeping statement may be group morale. Cheating, for instance, seems to be a function of group custom more than of home training. Some school groups cheat at any opportunity; other groups, including the same or similar persons, show thoroughly honest behavior.

In another realm, it seems clear that reading propaganda changes attitudes, and that amount of change is a function of the time of exposure. Yet the proportion of radicals and conservatives is little influenced by years of schooling. Conservatives seem more likely to be inconsistent than are liberals. Radicals and reactionaries are like each other but different from the average, in their high emotional instability and their tendency to overestimate themselves. Boys and girls are more alike in condemning ills than in approving good things, more alike in their judgment on social problems than in their personal ethics. Different vocations are

characterized by different sets of interests. Boys and girls as young as ten or twelve show vocational interests which remain surprisingly stable. Successful school achievement is less a function of study-techniques in the ordinary sense than it is of that school attitude expressed by getting papers in on time, and by not noticing the clock during study.

In the relation of the physical to the spiritual similar progress appears. Physiological calcium deficiency is correlated with flightiness and poor control. Nervousness, and particularly stammering, is associated with changes in the free hydrogen ion content of the saliva, and all can, in some cases, be controlled through diet. Tests indicate that wide promiscuity in sex relationships characterizes the extrovert rather than the introvert, the popular and buoyant rather than the depressed or unstable. Extra-marital relations are more often accompanied by emotional instability in women than in men. There seems to be no relationship between presence or absence of sex instruction in childhood, and the actual sex behavior of young men now in college. There is a connection between having been threatened over childhood sex experimentation and finding present sex adjustment unsatisfactory, which is more than ten times that which chance would provide.

Such items of knowledge, presented here in an unfortunately disconnected and dogmatic fashion, are typical of the growing insight into character formation which character testing makes possible. Some conclusions are far better established than are others. Certainly the compilation is not exhaustive. No mention has been made of the many studies by which the character traits essential to success in making money, in teaching, or in forging ahead in some other occupation have been discovered and measured. Little attention has been paid to the experiments which stand, at present, in conflict with others, such as those pertaining to the connection between intelligence and

goodness. Nevertheless the list bristles with challenge to our present practice. Some would, quite rightly, prefer to challenge the findings. Even were all the experiments clear-cut and adequate, such a condensation as this has surely omitted important modifications and exceptions. Yet, the body of verified knowledge, increasing bit by bit, is both disturbing and hopeful. It is disturbing to those of our habits whose existence depends upon discrediting such attacks. It is hopeful to persons deeply desirous of finding the laws through which God works in the world of the Spirit.

It would be distinctly unfair to stop with this encouraging summary. Many thoughtful persons have raised searching questions with reference to the place of character tests in the program of religious education. Let us with open minds examine frankly some of their major concerns. First, is character something which is so intangible that it can not be measured? One answer is suggested by the array of measures already constructed. A better comment is found in noting the only proposed alternative. It is the substitution for tests of opportunistic and subjective impressions. It is the attempt to measure without admitting that measurement is going on. It is the attempt to defend partial and unreliable tests as opposed to those which are more reliable, more valid, and more complete.

A second question may be raised with reference to the ethical situation in which the person who gives character tests is placed. He must present or observe a temptation, or else he cannot test. Placing stumbling blocks in the paths of others is not ordinarily considered to be one of the responsibilities of Christian workers. Moreover, it is said that he must deceive the person tested with reference to the real nature of the situation, otherwise he cannot hope for a response which is genuine. This appears to be a valid criticism. To take refuge in such protective principles as not actually telling lies to children is to miss the major

point. Religious education must face what every science which deals with human nature has had to face. Physicians can save lives and psychologists prevent wasted lives, partly because neither has always told the whole truth to everyone. Is it justifiable for the scientist in any field to study situations in which he is present, as though he were not present? May he fairly observe what goes on without altering the situation by making it known that he is observing? May he actually introduce a temptation which would otherwise be met under circumstances less well adapted to his observation? I am inclined to find the answer to such questions, not in the jots and tittles of absolutist ethic, but in actual human consequences. If in any situation experimentation would sever bonds of human fellowship, or create misunderstanding and distrust for other persons, the price should not be paid. If, however, it means the achievement of a contribution which will give significant help to large numbers of persons without any serious cost to the group immediately involved, such a policy of testing is justified. Nor is it often "either-or." Ordinarily a character test makes it possible both to serve the cause of science, and to render definite and extraordinary help to the persons concerned.

The third consideration is raised by those who deplore the slow and tedious character of scientific progress. It is so much easier to conceive bold and dashing ideas, to make over organizations with a single stroke. It seems to me indisputable that the world's greatest progress has come through creative ideas and from unforeseen sources, rather than from a precise investigation of minute problems. Nevertheless, such progress could not have been achieved or conserved without the use of adequate tests. As poets, philosophers, artists, we must release our creative imaginations, but occasionally we must try out our speculations and observe with care the consequences of each portion of our program.

Checking its strong and weak points, we will be ready again for a period of constructive imagination, then again we must turn to tests. So tests and scientific procedures can not be regarded as a substitute for integrative thinking, but only as alternating with it in a total process which both creates and confirms.

Sometimes it has been suggested that existing tests fail to measure the most significant aspects of character. They do not often take adequate account of specific situations. They fail to comprehend relationships whereby an individual makes up at one point for a deficiency at some other point. All such comments must be welcomed by those interested in the better measurement of character. The solution is to be found by using not fewer tests, but more. If conduct is a function of situations as well as of persons, essential elements in both must be measured. If there are certain fundamental elements in character, such as sensitiveness to the concerns of others, or ability to discriminate remote consequences, tests must be directed at these, not merely at superficial traits. If projection, evasion, compensation, fixation and regression are significant aspects of personality, tendency to use such adjustments also must be measured. No individual is measured in the score of one isolated test; a profile is needed which will include a battery of tests and show the relationships between all portions of the battery. Yet in the attempt to extend the range of such measures, let those concerned with character tests not forget their primary obligation to control the situation so it can be repeated, to define responses objectively, and to include an adequate sampling for reliability. If some have substituted a concern with the minutiae of technique for genuine insight into character processes, our concern must be, not to belittle such technique, but to enlarge it by incorporation within our most significant purposes.

Reserving other questions for the discussion period, let us face one more problem, one more serious than any so far mentioned. The limitations of tests need not greatly concern us. Scores of useful measures have been developed, promising and producing more than a fair quota of improvement in the processes of religious education. No serious violation of ethical relationships and no serious hampering of the creative artist is necessarily involved. But tests are in real danger of becoming popular. Every week there come in my mail letters from persons thinking of character tests as a happy addition to any teacher's store of tricks. We may see them confused ere long with cross-word puzzles or with "Ask Me Another." It may serve us well to remember Francis Galton's comment upon the measurement of intelligence. "I have been conscious of no slight misgiving that I was committing a kind of sacrilege whenever I had occasion to take the measurement of modern intellects vastly superior to my own, or to criticize the genius of the most magnificent historical specimens of our race. It was a process that constantly recalled to me a once familiar sentiment in by-gone days of African travel, when I used to take altitudes of the huge cliffs that domineered above me as I travelled along their bases, or to map the mountainous landmarks of unvisited tribes that loomed in faint grandeur beyond my actual horizon."

Seen from the perspective of the centuries, character tests stand where converge two of the greatest streams of human thought. Our generation is witnessing the union of scientific method, creator of our new world, and that noblest of concerns, devotion to religious values. Perhaps it behooves us symbolically to take our shoes from off our feet. Perhaps we ought to say, with Luigi Lucatelli, "Farewell, good sirs; I am leaving for the future. I will wait for Humanity at the crossroads three hundred years hence."

THE CASE STUDY METHOD

ERNEST BOULDIN HARPER*

The case-study method as a technical modern research device is a development of very recent years, but it is the descendant of a long line of ancestors. One of the prototypes of the case study is as old as literature itself, and today under the new name of "Life-history," or the "Subject's Own Story," constitutes an important document in every good case-study. I refer to biography, or, more especially, to auto-biography. An excellent example is *The Confessions of St. Augustine*. In the early part of this auto-biography, he discusses at some length his early companions, delinquencies and attitudes, or, in other words, what we today would term his "social developmental history," which is of great importance for the understanding of his later life. Had a case worker investigated his neighborhood and family, looked up his ancestry and heredity, had a psychologist left us his I. Q., and had a physician and psychiatrist examined him, we would have a complete case-study of this remarkable personality. As it is we have simply his own story, the unchecked rationalizations of adult life of the experiences of childhood.

What is a case-study? In a word, it is perhaps the best substitute we have for the actual observation of personality in the making. The method is essentially monographic and consists in the attempt to secure all the significant facts, individual and social, which have entered into the formation of the behavior-patterns of the subject, classified, analyzed and arranged in such a way that a diagnosis of the particular problem of conduct under investigation may be made. It is a work, both of art and of science. It employs tests and measurements, history, observation, interrogation, and analysis of rec-

ords and documents and any other special technic that may prove of service. Yet it should not be identified with any one of these methods; it is more than a life-history or an analyzed test, for example, and should also be distinguished from case records, such as those used in teaching law, which are merely illustrative cases in point.

In contrast with such cases, the case-study investigates the ancestry and background of the subject, as well as his own mental and physical condition, his home and neighborhood situation, his companions, habits, interests and personal history. It may include information secured from physicians, psychologists, psychiatrists, social workers and other specialists, as well as from the individual himself, his family, his neighbors and associates. On the basis of such facts, a study is made of the causes of the problem or situation, be it the choice of a vocation, a delinquent act, social maladjustment or a religious difficulty. This analysis forms the basis of the diagnosis, which in turn indicates the treatment to be employed.

I have in my possession several hundred case-studies made over a period of some six years. These studies are in varying degrees of completeness and completion, and are drawn from the fields of delinquency, mental and nervous diseases, college maladjustments, family conflict, and religious problems. Most of them include a fairly detailed life-history, one or more psychological tests, and in one group of cases at least, a complete medical examination and history. Practically all involve life-situations of great significance for the study of character development and moral education. I shall select a few typical situations on which the case-study method seems to shed some light. A single case will be presented finally, both for the sake of the problems involved

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and to illustrate the making of a case-study.

First of all, the case study method is valuable if not essential in the endeavor to discover all the various types of moral problems and situations with which the program of religious education is concerned. For instance, we have always been aware of the tremendous importance of early home environment, the religion of parents, religious ceremonial in the home, and the religious attitudes of members of the family in the development of character, attitudes, and religion of the children. Just what mechanisms and processes are involved, and how they are involved, is best shown by case-studies and life-histories. Note, for example, the early conditioning of a child's attitude toward church, religion, and Sunday. A university instructor in psychology, twenty years old, of very superior intelligence as measured by various tests, the son of a lawyer, born in a small town in the southwest and intensely proud of his ancestry, writes concerning his earliest contacts with formal religion:

I started to Sunday school when I was three years old, according to the old certificates I have. My first teacher was a kindly old soul, but she used to try to frighten us (I presume) for she told us about the torments of Hell. I would listen to her and feel a little afraid . . . but when Sunday school was over I would run and ask Mother about it . . . and she always allayed my fears. Looking back I still thank her for what she did in this connection. The teacher would literally have been the torment of my life, if Mother hadn't always told me "not to worry, that I was a good boy, and that God would take care of me."

The mother was superintendent of the primary department, and the father of the Sunday school. He continues—

Father was never very religious. He attended Sunday school more because Mother wanted him to than for any other reason. The religion of my parents is, and was, different from that of most people. They were never fanatics on the subject. . . . Neither the Bible nor the preachers were regarded with awe. We went to Sunday school to learn the Bible, just as we went to school to learn other things.

In this family the parents never imposed their religious views upon the chil-

dren but left them free to believe or disbelieve the doctrines of the Methodist church which they attended. Religious matters were never discussed or argued in the home except as questions of fact.

Case-studies reveal very clearly the process by which religious attitudes are conditioned by early childhood experiences. The following is from the record of a man of forty who had been successively a teacher, a college student, contractor, and Y. M. C. A. secretary. He gave up the last position on account of restrictions imposed upon his religious beliefs. During his life he had been exposed to both fundamentalist and liberal conceptions of religion, and had finally worked out for himself a rather broad, constructive creed which seemed to be functioning quite satisfactorily. This happy outcome of his religious conflicts was undoubtedly due to childhood religious attitudes developed as described in his life-history:

My parents, my brother and my sister were my principal religious instructors. One of my earliest memories is the singing of the old song, "At the Cross." Family prayers were sacred occasions, with Grandfather and Grandmother sometimes joining us. I recall Grandfather's frequent use of the phrase, "He shall give His angels charge over thee," in his meaningful prayers. Father always said blessing and led the family worship, when Grandfather was not visiting us. . . . I never had occasion to feel that my parents' religious expressions were hypocritical. We went to Sunday school and church and the folks sang in the choir, my sister and brother joining my parents in this activity in their teens. We were never forced to learn verses or catechisms, but were led to enjoy our religious duties. . . .

Our pastors were frequent visitors in our home and contributed a share to our moral and religious instruction, though more by example than by precept. I recall with enthusiasm the time when "Brother Andy," as we called him, the Reverend Mr. Anderson, was snowed in at our house for two or three days. He played with us children, dumping me in the middle of the living room bed, which we children were not allowed to muss up. He stayed over Sunday and agreeably shocked us children by suggesting a game of checkers (on that day). Another pastor roomed near our house and I recall squirting water from a rubber ball through his screen door. The significance of these relationships is that religion was a joyful thing to me, quite in contrast to some of the

more solemn theological phrases which I later came to resent.

Another minister is described as a "jolly man who gave us a wholesome idea of life's values." A traveling missionary, a Sunday school teacher who was a returned missionary, and the subject's own brother who later became a missionary, all helped define religion for him as a real, vital and joyous experience. The result of this conditioning was that he was later able to resist both the narrowness of fundamentalism and the formalism and hyper-solemnity of the conventional church life of that period in the southwest.

Not only are religious attitudes usually established in early childhood, but moral habits as well. Note in the following how the habit of swearing was acquired and how it was broken. The subject of this study was twenty-eight years of age when the record was made. His father had a very strong temper which he seemed unable to control, and on occasions swore like a trooper. The boy followed the parent's example, the swearing apparently being an attempt, more or less magical, to control the situation:

My vocabulary at that early age (four or five) consisted of more "cuss" words than of any other kind. It happened that I got into an ant bed and the ants just about stung me all over. All I knew to do was to use my collection of profane words as I had heard my father do when he encountered difficulties. This I proceeded to do with the result that my mother appeared on the scene and when she was through with me the sting of the ants was scarcely noticeable. As far as I know this completely cured me of the habit. When I was only learning to talk I used my peculiar vocabulary in cussing one of the mules on the farm, which seems (also) to have been one of the frequent subjects of my father's vocal outbursts. I seem to have associated the pain of the lash (he was severely punished) and the pain of the ant sting with the act of cursing (conditioned reaction) and refrained from indulging in it afterwards, although I do remember associating it (also) with my mother's disapproval. . . . This may have something to do with my refusal to take up the habit in later life.

Incidents connected with his brother who got drunk on "Peruna" at a Christmas tree party and his father who used

to abuse the family when under the influence of liquor gave him a negative attitude toward drink which never deserted him, although he joined the navy during the war. The habit of lying was also broken when he was a very young child by means of physical and mental punishment. "Each time I told one (a lie) I seemed to get into trouble, until I finally came to associate trouble and story-telling."

The mechanisms involved in such childhood "sins" must be carefully understood if the behavior is to be controlled. Punishment, as in the above case, is frequently effective. Blanton advises its modified use between the ages of two and seven. Glueck argues against it except shortly before and after the fifth year. Even when physical punishment is used, social disapproval seems equally efficacious, as in the example just quoted.

Conversion is another phenomenon that may be profitably studied by the case-study method. The Y. M. C. A. secretary previously referred to, was "converted" at fifteen, during the time he was under the influence of the man for whom he worked, who was addicted to camp meetings, and who had influenced the subject's brother to attend. He says:

Impressed by his spirit (his brother's) I rather fearfully accompanied him and our employer to the meeting the next week-end, and following my brother's example, I went forward at the first meeting determined to go the limit religiously. I had never doubted my being a Christian, though I had never felt the need of "conversion," and this experience was merely a re-affirmation of my faith.

This experience marked an epoch in his development, however, and, he continues, "I found myself discrediting the prosaic methods of our own church and appreciating only the more sensational methods of these 'come-outers.'"

Another typical reaction:

When I was thirteen years old I was induced to join the church. There was no feeling of religious fervor on my part, but the fact that church membership would give me a certain increased respect, and that it would relieve me of any further embarrassing inquiries as to

whether my soul was saved or not, seemed to be my impelling motive.

Some of the hardest material of the confessional type to secure that is valid, authentic, and critical has to do with the formation of sex attitudes. Here again a complete case-study is necessary to check and evaluate the confessional life-history. Some of the mechanisms involved in the creation of sex attitudes of adolescents are illustrated in the following case. The quotation is from the autobiography of a man of thirty, of a "shut-in" type. During the war he saw active service in France, and then entered college. He explains that he had set a limit in terms of age, before which time, if he had not married, he would carefully avoid all thoughts of the opposite sex:

This limit came during my second year at college. Such ideas as becoming an Edison did not occupy much space in my imagination. . . . My mind's eye could fancy many beautiful girls with great ease, and with much satisfaction to myself. I laid plans for the consummation of my thoughts. I chose a student who was a jolly fellow and who was acquainted with some lively girls. However, in his efforts to become intimate with them he was shown the "cold shoulder." Then he insisted that it was my turn next. I soon chanced to meet two young ladies whose appearance seemed to tell me, "Here's your chance!" I walked a few blocks with them, then began to "cuss" myself mentally for nourishing such foolish thoughts. I went back to the Y. M. C. A., where I roomed, much crestfallen. All the "pep" had been taken out of me by the realization of what kinds of thoughts I had entertained.

This single abortive attempt seems to have cured him. His reaction had been predicted in view of his personality type and the religious training he had received in his childhood. Several years after graduation he was happily married and he and his wife now attend summer schools at the state university.

The following illustrates the initiation of a young man into the sex lore and practices of his gang:

About eight or nine, I recall my advent into dirty sex instruction. Older boys of our crowd had a repertoire of dirty stories which they told with such imagery that I could repeat some of them today. This talk seemed to be all about the sex act and girls, not about life's generative process. I finally got the connection with birth and felt keen shame and wonder

when I heard that a particularly nice (married) couple . . . among our friends had a little baby. For some reason I did not connect the shame with my own parents at that time.

Here we note the possibility of the development of an attitude of shame toward a normal process conditioned by vulgar stories which, as Healy has pointed out, may have a most disastrous effect upon the later life of the child.

It is interesting to raise the question, What would have been the preventive effect of sex instruction in such a case? This is partly answered by a later episode in the life of the same subject. When he was sixteen an older friend placed in his hands a popular pamphlet on the physiology of sex, *The Holy Temple*, by F. B. Meyer. The subject tried conscientiously to follow the advice given, which included a warning against looking steadfastly at women's faces. He writes:

Previously I had scarcely thought of women in such connections and had been free from sex dreams, but these recommendations proved efficacious in bringing on the symptoms described. . . . I caught myself gazing at the women singers in our church choir and at pictures hung about the store where I was employed. The annual street carnival with its drove of cheap actresses and street women had a fascination for me of which I was thoroughly ashamed.

He then goes on to say that his interest in women continued keen, though I seldom had thoughts of an improper sort about any particular woman. It was merely that I was changing in my attitude toward the sex. An ordinary book on physiology would have been far more instructive and helpful than the pamphlet with its (for me) premature advice.

One of the greatest problems of religious education is that of measuring the results of religious and moral instruction. Among other methods, case-studies are valuable. They frequently show concretely and explicitly the exact effect of such instruction. I have some interesting material, for example, showing the moral and religious effect of certain courses in psychology and philosophy, as well as of specifically biblical or religious courses, but space will not permit its inclusion here.

Not only do case-studies reveal the

process of the growth of individual personality, but they also disclose, sometimes even in the investigation of a single person, the entire moral fabric of the community. Personality being a joint product of individual and social interaction, the lines of force of the community intersect in the individual person, and he becomes, as it were, the battle ground where the conflicts between antagonistic attitudes and forces in the social environment are fought out. These social factors, loyalties, attachments and suppressions, resulting in maladjustments, are seen to be the determining elements in the problems and crises of personality development. One of the best illustrations of this interconnection with which I am familiar is the case of Douglas Darrant, Case Five, in the *Judge Baker Foundation Case Studies, Series I*.

The preceding excerpts from case-studies illustrate one of the ways in which the method may be employed in character and religious educational research,—the analysis of specific problems, such as the influence of the home and family situation in conditioning the early religious and moral attitude of the child, the phenomenon of conversion, the determination of sex attitudes, the influence of moral and religious instruction, and, finally, the relationship between the individual and the moral-social environment.

The single case-study presented below will serve to indicate the outline followed in such investigations as well as another method of using case-studies in this type of research. This study was made by the writer at the request of a student who came to the personnel bureau of the college for advice. It is particularly rich in moral and religious material, and is presented here with the consent of the subject, though of course in a disguised form.

I. INTRODUCTION:

Emma Greenly. Age 21. Born in Missouri. Date of first interview, February 16, 1927. Several times before Miss Greenly had come to the bureau and requested an interview with the

director. She had previously borrowed her life-history, written the year before in a class in social psychology taught by the director. She said she had become interested in her own personality, expressed some fear that such an interest was abnormal, and that she wished to discuss her autobiography, to which she had recently made some additions. An appointment was made for February 16th.

In the first interview it developed that Miss Greenly was, or at least had recently been, seriously maladjusted, and was experiencing a series of mental conflicts in connection with her religious beliefs, a feeling of shame for her father, her own social behavior, and a recent personal experience of a rather distressing nature. It was obvious that some of her problems, at least, were merely symptoms of a more serious underlying maladjustment, and so the attempt was made to push back from the immediate symbols of demoralization into her life-history. The writer had already had two or three years' observation of her as a student in his classes. The data secured in the process of analysis are summarized topically in the following sections.

II. HISTORY

1. Family background.

The father's family came from New England and settled in Missouri. He had been "spoiled" as a child, was moody, bad-tempered and stubborn at times, but generally friendly and generous. The mother's family was Scotch, came from Minnesota, and was somewhat superior to that of the father. Mr. and Mrs. Greenly were both twenty-four at the time of their marriage.

2. Family history:

There were four children in the family, two brothers and one sister, and the subject was the youngest. They lived on a farm near a small town. The father was employed as a rural mail carrier. The mother seems to have been the dominating spirit in the family, completing the payments on the farm, and even taking the mail route at times. She continued to "spoil" her husband as his family had done. The result of this situation was that the subject developed a mixed feeling toward her father, partly that of a pal, as he loved to play with the children, and partly of disrespect, due to his dependence upon her mother, and certain other habits. In this family conflict the children sided with the mother against the father. The mother was killed in an automobile accident when Emma was fourteen, and the father then married a woman who had a small daughter. Last spring this step-mother left Mr. Greenly on account of his physical and mental condition (arteriosclerosis with certain mental symptoms), claiming that she was afraid of him, taking the child with her. Mr. Greenly is still trying to get possession of this child. In this controversy, Emma and her brothers and sister side with the step-mother.

3. Developmental and medical history:

Premature birth. Ruptured as an infant. Spinal injury when very young. Scarlet fever

at five. Children's diseases, including influenza. As a child her general physical condition was good. Appendectomy at 19. "Nervous breakdown" at 19 and again last spring. She is now under the care of a local physician.

4. Religious development:

Emma's father and mother were both very religious, but when a fight came between the two churches in town that had been cooperating, Mr. Greenly left the church and did not return until Mrs. Greenly was killed. This conflict between the Baptists and the Methodists in the little town was very acrimonious, the members of the opposing congregations even refusing to speak to one another. Emma joined the Methodist church about this time as the result of a highly emotional revival. Religion seems to have been the major interest of the inhabitants and Emma took the whole series of events with a great deal of seriousness. Upon coming to Kalamazoo to live with her aunt a year after the death of her mother, she was influenced by this aunt to unite with one of the strongest and most liberal churches in the city. She received some rather liberal biblical instruction in the city high school, and gradually adopted a modern attitude toward religion until her third year in college, when a series of doubts began to worry her.

5. The girl's own story:

Emma was raised on a farm and in the neighboring small town which had a population of some 400, mainly "poor white trash." The town was backward, and the population was decreasing. On the farm she learned the main facts about sex from observation of animals, and so early developed a normal and matter-of-fact attitude toward this subject. Her hero was her older brother, and he seems to have determined nearly all her early attitudes. She was a full member of his boys' gang.

In addition to revivals, the other main interest of the young people of the town was "petting" under one guise or another. "Contrasted with the religious side of the town," she says, "was the vulgarity of the dirtiness of it." Sex information was acquired at a very young age by the children of this community, and none of it came from their parents. "I do not remember when I first learned of sex relations," she says, "but I knew their full connection before I was eight." Several of the girls were "in trouble," and all the children were talking about it. Her brother, and to some extent her mother, seem to have given her some authentic instruction along these lines.

Due to her association with her brother's gang and the community situation she early developed an interest in the opposite sex. "Boys have always played a rather important part in my life," she says. "From the first I played with them along with my brothers as much as with girls." She had her first beau at seven, her second and third when she was in the fourth grade, and so on almost *ad infinitum*, and certainly *ad nauseam*! She went on numer-

ous parties. "They were not called 'petting' parties then," she explained, "but they were just as bad."

The first great change in her life came when she entered central high school in Kalamazoo. It was almost as large as the town from which she had come. She played the role of a passive conformist in this new and almost overwhelming environment, but managed to have her usual number of love affairs. When she was seventeen she entered college and had her first real serious affair, followed by a nervous collapse hastened by over-participation in campus activities.

The junior year in college brought several crises. "I really fell in love," she says. The man, a Mr. X, seemed to meet all her specifications. After the affair had progressed rapidly, he confessed that he was already engaged to another girl, who, it seems, had sacrificed a lot for him. Emma felt that they would both be cads to continue and she severed relations. "The experience almost threw me off my balance." She lost interest in everything and her faith in human nature, and even in religion. This last result was partly due to the fact that Mr. X, who was quite liberal in his religious views, had converted her to his rather skeptical attitude. This was her first religious crisis. Up to this time religion to her had been a matter of faith and emotion, so she was intellectually unprepared to combat her new doubts. Her father's illness, which occurred about this time, caused her a great deal of additional worry. "It was too much," she says, "and I took to fainting and was sent to bed." Her first reaction was to try to forget everything. About this time she was taking a course in abnormal psychology and became afraid she was going insane. In another course in social psychology she had to write her life-history, and this encouraged her to make a careful analysis of her own situation, with the result that she finally decided to face the world and try to make a constructive adjustment.

6. School history:

In high school she averaged between A and B. She is now a senior in Kalamazoo College and has made an average grade of about C. Her hardest subject is German, and her best is history.

III. PRESENT CONDITION

1. Physical:

Negative except for the symptoms of mild psychoneurosis. Has no reserve energy. Suffered from insomnia last year, and complains now of loss of appetite, neuralgia, and headache.

2. Emotional:

On the Pressey X-O test for emotion the subject made some interesting associations, which aided in the analysis. On Test II her highest score was on "Sex"; in Test IV it was on "Self-consciousness." General type: unstable and excitable.

3. *Mental:*

On the Otis self-administrative examination, Form A, she made a score of 63, which exceeds about 70% of the scores made by advanced students in the college.

4. *Temperament:*

On the Downey will-profile test taken the preceding year, the subject had a maximum score on "finality of judgment," and a minimum score on "preservation." "Self-confidence" was also low. General type inclined to the wilful, slow, stubborn pattern. On the Whittier scale she would probably be classified as calm.

5. *Social:*

The subject lives in the home of an aunt. Here also lives another aunt who came from the west to put her daughter, about the same age as Emma, in school. There is considerable friction in the home between the two aunts, which has tended to increase the subject's nervousness.

6. *Personality:*

Miss Greenly gives the impression of being very quiet and reserved. A more intimate knowledge of her reactions, however, indicates considerable internal or emotional instability and excitability. During the past year she has been quite irregular in her work. Of her wishes the strongest are for response and status. The former has found expression all her life through her various love affairs. The latter shows itself in her rather extreme self-consciousness and sensitivity to the opinions of others. In the early grades on one occasion her feelings were severely hurt by the laughter of the other children, and she still seems to suffer from this experience.

IV. DIAGNOSTIC SUMMARY

1. *Problems:*

- a. Love for a man who is engaged to another girl.
- b. Loss of faith in prayer, God, the Bible, and her former emotional and uncritical religious beliefs.
- c. A feeling of inferiority in respect to her family. For instance, she is unwilling to have her father come to see her graduate in June, as she is afraid she will be ashamed of him, feeling as she does that she has progressed beyond her early status.

d. "Petting."

e. Worry over the choice of a vocation.

All these problems arose from, or were intensified after, her experience and disappointment last spring.

2. *Causal factors:*

- a. Early family conflict and attitude toward father.
- b. Childhood community life of an extremely emotional sort, religious and social.
- c. The sudden death of her mother, the loss of her influence and the transition to a new environment.

d. Personality make-up, accentuated perhaps by adolescence.

e. Disappointment in love.

3. *Diagnosis:* There seemed to be two main conflicts—

a. A conflict between her fundamental desire for response, conditioned in early childhood, and a social situation which forces her to surrender the man she loves. Her immediate accommodation might be termed "flight from reality," a form of introversion. She attempted to forget the whole occurrence. This repression, however, had a bad effect upon her, physically and nervously, and so she then determined to face the situation. When first interviewed she had already begun the process of reconstruction, and was seeking substitute interests.

b. The second conflict seemed to be between her desire for status and her fear of losing it on account of her family, particularly her father. This might be interpreted as a conflict between loyalty to her family on the one hand, and to her new social environment on the other. No accommodation to this conflict has been made.

c. The other problems which worried her may all be accounted for on the basis of the above major conflicts. Her loss of faith in mankind, due to her affair with Mr. X, plus her desire to escape from her home background, including its religious beliefs, conflicted with a desire for security which urged her to hold on to her religious faith. When prayer failed her she lost faith in its efficacy also. The problem of "petting" is an incident in her social readjustment, and involves a conflict between her moral and religious attitudes and her desire for response. The net result of these conflicts was a certain amount of personal dissociation and inefficiency summed up in the terms maladjustment and demoralization.

4. *Recommendations:*

a. The attempt should be made to show the connection between her personal experiences and her religious doubts.

b. She should be encouraged to continue the reconstruction already begun and aided in finding approved substitute satisfactions for her major wishes of response and status.

V. TREATMENT

Several interviews were held after the main facts of the analysis were discovered and the mechanisms involved in the conflict were carefully explained. Considerable time was spent in the discussion of lines of reconstruction of religious belief in developmental terms. Some attempt was made also to break the attachment to Mr. X by interpreting it as a "brother-fixation." At the last interview Miss Greenly volunteered the information that since the analysis had begun her nervousness had markedly decreased.

I have tried to indicate some of the research problems that may be studied by means of the case-study method. Case-

studies, tests, surveys, and other technical methods undoubtedly have a place in research in this field. But how far they may or should be utilized by the practical worker, minister, or director, is still an open question, judging by the replies to Professor's Cole's recent article on "The Place of Religious Education in the Seminary Curriculum" (*Religious Education*, Feb. 1926, pages 105-17. "Criticisms and Comments," pages 117-23.) Religious education is both an art and a science, or at least an art resting upon a scientific foundation. As I was instructed to make this paper practical as well as theoretical, let me briefly suggest a few possibilities for the use of case-studies in the fields of religious education and parochial work, and in the training of workers in these fields.

It seems to me that case-studies might very well be used in seminary courses in Christian ethics, parish administration, and similar courses, without necessitating a professional knowledge of either psychology or psychiatry. Cases are already being used in inductive teaching in the widely separated fields of law, business administration, ethics, criminology, child welfare, family welfare work, and medicine. This would be in line with the suggestions for theological education made by Dr. Richard Cabot and others.

The minister and the director of religious education in the local church need frequently to deal with individual religious problems, and might well be aided in such work by a knowledge of the elementary principles of case-study and case work. There is no valid reason why the use of this method should be limited to those fields where at present it is being employed with such valuable results. The services of the church and of religion need to be individualized. Parochial case-

studies might well be reported at meetings of directors of religious education and ministers, and at national conventions, without violating confidences, just as physicians and lawyers do, thus helping to raise the standard of professional practice. Such studies might also form a valuable part of the instruction of local church school teachers and other workers.

Until very recently there has been a certain coolness between social case-workers and the churches in the community. Lately, however, case-workers connected with family welfare and other organizations are coming more and more to see that religious and case-work are closely related. Both are essentially personal and spiritual, and a closer cooperation between workers in these fields will undoubtedly develop as time goes on. Miss Corbett, of the Columbus, Ohio, Family Service Society, says in a recent article*, that she believes that case-workers have "as a group, but half-heartedly risen to the challenge (of the present day interest in religion), and but dimly sensed the opportunity." She thinks, however, that they will come more and more to realize the help they can get from the church and from religious workers toward a religious interpretation of their cases. There is a real opportunity for service to the community here through the cooperation of these two great agencies concerned with the family.

Finally, whenever and wherever it is desirable to convince people of the necessity for moral and religious instruction and education, whether for political, social or educational reasons, case-studies constitute perhaps the most vivid and moving type of material. The public is more often persuaded to take action by such material perhaps than by any other.

*Lucile Corbett, "Spiritual Factors in Case Work," *Family*, December, 1925.

RELIGIOUS EDUCATION AND THE LIQUOR PROBLEM

BENJAMIN S. WINCHESTER*

The liquor problem is not new. Fundamentally, it is the problem of devising some method of control for an appetite which, if indulged, *tends* to get beyond control and to lead to results disastrous to the individual, to his immediate family and to society at large. The fact that disaster does not *always* follow indulgence should not blind us to the fact that it does so frequently enough to make the use of alcoholic beverages a serious menace. The danger is further enhanced, and the difficulty of control increased, because it is impossible to predict, in the case of any individual, just where indulgence may become disastrous.

We have, then, to deal with an appetite which tends, with indulgence, to become ever more insistent, and, at the same time, to weaken in the individual his power of control. The uncertainty of control is also complicated because of the temporary mental exhilaration which follows indulgence, and because of the social customs connecting with drinking. These operate often as a powerful group-influence inciting to over-indulgence. When to these physiological and social urges is added the powerful motivation supplied by commercial interests, all making their appeal to the senses of taste, sight and smell, to the desire for companionship and release from monotony, and even to more sordid and debasing appetites, it is evident that we are confronted by a most baffling and knotty problem as old as the human race, as deep-seated as the nervous system, as obstinate and elusive as original sin. With it are interwoven the kindred evils of prostitution, political corruption, violence to person and to property, and all are intensified and multiplied by commercial greed. No one seriously questions

these facts, although some are unwilling to admit their personal application.

Many methods of control have been attempted. We need not pause to enumerate them. But let us analyze briefly the prohibition movement, which culminated in the passage of the Eighteenth Amendment and the Volstead Act.

This movement began as an educational campaign, setting forth the dangers inherent in the use of alcoholic beverages, and seeking to build up in the individual a wholesome fear of the consequences of indulgence and an acceptance of total abstinence as the only safe method of control. Lectures, sermons, chapters in text-books on physiology, occasional Sunday school lessons, temperance societies and pledge signing were the methods commonly employed.

The time came, however, when the mode of attack changed. All the evils, social, political, and economic, became concentrated and tremendously aggravated in the American saloon, under the constant stimulus of greedy manufacturers aided by the pressure of social and economic maladjustment. The situation grew intolerable, and emphasis shifted to political aspects of the problem. As the menace of the liquor traffic became objectified in the saloon, efforts for control were focussed upon its destruction as a legalized institution. With the passage of the Amendment and the Volstead Act this, and much more, was finally accomplished.

In order to develop a program of religious education that will bear effectively upon the liquor problem as it exists today it is necessary to re-state our objectives in the light of what has already happened. A large part of the confusion that now exists is due to failure to analyze this changed situation and reformulate the

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educational objective. We need to realize both what was accomplished by legislation, and what must still be accomplished by education.

The American saloon has been abolished. Taken literally, the name Anti-Saloon League is now an anachronism. That particular battle has been won. To hold this up longer as an objective after the objective has been attained is, educationally speaking, confusing. But the law-makers, realizing that the abolition of the saloon was in itself no solution of the fundamental problem of control, went farther and specified much more drastic methods of control, *intended to put an end entirely to the use of alcoholic beverages.*

We are not concerned here with the controversy which has raged over this action; only with the fact that we now face an old problem in its primitive aspects all over again, but rendered much more acute and baffling by reason of the greatly increased complexity of modern life, the freedom and ease of communication and travel, and the dangers of high-powered machinery. How, then, shall we formulate our present objectives?

It might seem, at first blush, that the immediate educational objective is to develop a public sentiment in favor of law enforcement, but this may well be questioned. Efforts to enforce the prohibition law must continue to be made, but to attempt to coerce great masses of mankind into conformity with the law by force is bad pedagogy—bad because ineffective. Coercion is meant for the comparatively few who are rebellious. The many will not become law-abiding through compulsion, especially when they constitute a strong, self-conscious group. The mass of people are not prevented from committing burglary or murder through fear that the penalties of the law will be visited upon them. They live and go about their business quite unconscious of the law, taking it for granted. Only the occa-

sional offender feels the grip of its iron hand.

Now the great majority of our citizens had become convinced that the saloon was an evil institution and should be got rid of. Apparently they assumed that if it were eliminated, this, of itself, would suffice to solve the liquor problem. There is little evidence to show that any large proportion of our citizenship had given much thought to other methods of control, or were prepared to visualize the situation which was found to result when not only this institution, the saloon, but all forms of the liquor traffic, and even ownership of liquor, were outlawed. As a realization of this situation began to dawn upon the people, a great resentment arose among those, especially, who had always been accustomed to regard themselves as free and respectable citizens and now, for the first time, perhaps, because of their personal or social habits, found themselves in conflict with the law, and objects of its restraining purpose. Willing enough to abolish the saloon, this, it seems, is something different, unexpected, intolerable!

That the real problem is not, even yet, clearly perceived, is evident from the almost utter lack of constructive suggestions as to how to deal with the situation created by the passage of the Amendment. As we have seen, the problem is fundamentally one of social control. The opponents of prohibition offer, however, no alternatives except repeal, or such modification as will permit the use of light wines and beer. In other words, they propose, in effect, to increase control by relaxing it!

The objective which education should seek to attain would seem rather to be the development of an intelligent and social attitude toward fundamental issues. A truly religious philosophy requires us to regard human life as sacred, and to conserve, as far as possible, both physical and mental energies, in order that we may contribute our utmost to human welfare

and progress. It is this philosophy which prompts us to fight disease, to seek to eradicate its causes, to work for an all-round physical development, to believe in education, to attack over-crowding, bad housing, unsanitary conditions of labor, excessive hours of employment on the one hand and unemployment on the other, prostitution, divorce, war, and a thousand other things which weaken the human race and prevent the coming of the Kingdom of God.

What is the relation of this philosophy to the liquor problem? It is all a question of human efficiency and social safety, and of religious motivation. If the great majority of people in our country are to observe the law against the use of alcoholic beverages, they will do so, not because it has been placed in the federal constitution, but because they are convinced it is written in the constitution of their own bodies, and of society itself.

It is the task of religious education to bring about such deliberate conviction in the minds of men. The effect of alcohol upon human energies must become widely known and fully realized. The miseries of alcoholism, insanity, and other attendant maladies must become as vivid to the minds of men as those of cancer or tuberculosis or typhoid. The lessened economic efficiency of even the moderate drinker is a matter of scientific demonstration, and should become as much of a handicap in seeking or holding a job as would any other serious physical defect. Communities must be *taught* that the use of liquor demoralizes not only the drinker but his family, and throws upon society the burden of their support. The social cost of almshouses, institutions for the feeble-minded, insane and delinquent, and of a large part of all crime, as most of us know, is directly or indirectly traceable to the use of alcoholic beverages. We know it, in a general way, but we are not made to *see* and *feel* it. We need an education that will bring home to every one of us

the significance of these facts, to ourselves.

Probably the most urgent and obvious reason for renewed effort at social control of the liquor evil is the very complexity of modern society and the universally prevalent dangers arising therefrom. It requires a clear head to enable one to travel daily in safety to and from his place of work. Railroads, trolley cars, automobiles, kill and maim a vast number of unfortunates every year. Multitudes more are the victims of machines, elevators, noxious chemicals, mine disasters, and similar accidents. Common sense would dictate that every individual should refrain from every sort of indulgence whose effect is to make less sure and steady muscular activities and mental processes; if not for his own sake, then through his sense of obligation for the safety of others. It has often been demonstrated that the effect of alcohol, even in small quantities, is to impair the power of muscular coordination and control. Its beverage use is, therefore, more than ever a social menace, for our very lives depend upon the ability to make quick and accurate decisions and movements.

Religious education is not concerned primarily with setting forth these facts, important as they are, but with developing an attitude toward life and society with reference to situations in which liquor drinking is a factor. What are the ideals which will inspire a proper sense of responsibility, individual and social, and how may these ideals be made dominant in these situations?

The program of religious education, therefore, should make due provision for meeting this problem, in the family, in Sunday school classes, in young people's societies, in college discussion groups, in adult classes, in parents' classes, in public forums, in sermons, in Y. M. and Y. W. C. A. classes, in children's story papers, in the religious press,—wherever the church attempts to exercise the teach-

ing function. Ideals of physical health and mental alertness should be attractively presented from the earliest years. Boys and girls should be given examples of vigorous men and women who have attained a noble character and have rendered useful service through self-control and resistance to all forms of unwholesome self-indulgence. The physiological and social effects of alcohol should be made clear, and full opportunity be given for reaching intelligent convictions as to one's personal attitude on the use of alcoholic beverages. Young people should face situations in which the question is likely to arise as to their personal reaction. They should be encouraged to discuss frankly in all their bearings, both individual and social, the possible alternatives of action. Employers must be made to realize that the use of liquor is a source of danger and of economic loss, and employees must be made to feel that drinking is not only dangerous in itself, but a distinct hindrance to success and promotion. Public opinion must be brought to bear upon those who assume that the possession of wealth confers the right to unsocial and dangerous behavior, whether it be the drinking of bootleg liquor, the breaking of the speed laws, the corruption of voters and public officials, or any other evasion of responsibility. The poor must be helped to see that escape from the grind of poverty is more nearly possible through industry and thrift than through the delusions of drink. Parents must understand that children are taught less by precept than by example, and that their own behavior determines the conduct of youth. Society at large should cease to treat the liquor problem as a joke and demand that dramatic performances, moving pictures and the press refrain from representing drinking scenes and social debauchery as normal ways of living.

Educators need to be on their guard, however, against the folly of thinking that

young people can be safeguarded against temptation by a purely intellectual process. The power of appetite and social suggestion must be met by conviction which has back of it a strong emotional drive. The main responsibility for building up an attitude of repugnance against the use of alcoholic beverages rests upon the home. It used to be possible to arouse antipathy by reference to the ever present saloon with all its sordid accompaniments. Now this object lesson has disappeared from view. A twelve-year-old boy surprised his mother recently by asking, "Mother, what is a saloon?" But he also told her in much detail, and with no little admiration, of what he had seen of drinking in a neighbor's household. Clearly this was a case demanding prompt and energetic treatment by the parent to strip off the glamor of this experience and expose the real danger which lay beneath. A college girl reported at home conversations with her classmates, apparently in some uncertainty as to whether prevalent drinking customs should be condemned or condoned. The parents promptly took occasion to acquaint her with some tragedies in their own experience and their own families which helped her to understand, and to share their feeling of aversion toward such customs.

It is time that religious educators turned their attention to the solution of this ancient but more than ever menacing social problem. It needs to be studied objectively and experimentally, with the realization that it is fundamentally a problem of development of social attitudes and a sense of social responsibility; that it is to be accomplished not by force but by reason; and that its solution will come, not in one year or in two, perhaps never absolutely—for education has to be repeated anew with each oncoming generation, and the old problems reappear in new forms. Yet the task is not hopeless. On the contrary, our only real hope lies in education.

A SANE PROGRAM FOR COLLEGE ATHLETICS

HERBERT P. HOUGHTON*

In attempting to open a discussion on this important subject, the writer will not employ, to any great extent, a statistical method. He will endeavor to state some things connected with the history of athletics, and the development of college sport, and to suggest some remedies for existing evils. That there are phases of the college athletic situation requiring readjustment is, doubtless, a truism. The most casual observer must admit that in many colleges the use of athletics has apparently degenerated into an advertising policy, and a means of obtaining publicity. In some ways the publicity thus obtained is worth while. But the statement of the case itself opens the whole question of the value of athletics to a college, in its many phases; and it is the hope of the writer that this article will rouse discussion and incite criticism.

The ancestry of modern athletic sport is to be sought among the Greeks. Probably no people as a whole took so lively an interest in sport, and in general made contests and trials of strength so much a part of their natural life as the Greeks of the fifth and fourth centuries before the Christian era. This interest was manifested by a widespread participation in important series of games recurrent at stated intervals. These vast athletic contests were so inherent a part of Greek civilization, so essential to the fulfilment of its best ideals, that they were regarded with a truly religious fervor and were each, in fact, an offering to a particular deity. Thus we find several gods honored respectively in Olympian, Isthmian, Pythian, and Nemean games. And the enormous numbers of spectators present from all parts of Greek lands attendant upon these contests gave proof not only of reverence for deities but honor for

contestants. States and cities and *demes* vied to carry off first honors. Not satisfied with welcoming and crowning the returning victors with garlands and palms, those whom we would name today promoters of sport, employed poets to sing odes in honor of the victors. The matchless odes of Pindar are the richest illustrative material of this practice. Not only are his poems immortal, but we feel, as we read them, that Pindar's athletic victors are very real men of valor and prowess.

The several events in an ancient Olympian contest—for example—show a close resemblance to the track athletics of today. Various heats were run off to determine contestants most closely matched. The long runs and the shorter dashes, the broad jump and the high jump, and the javelin throw and the hurling of the discus were as familiar to Olympian or Pythian champions as they are to the participants in our most recent track meet. The points to be won, or the prizes and rewards proffered, were no less eagerly sought; although the victors who came off first in the events were happy and satisfied to "bear the palm" or to wear a coronal of bay leaves. There was in the hearts of the contestants loyalty to the *deme* or town back in the homeland no less sincere and potent than the patriotism today exhibited for college and university. It was true sport developed on a nationalistic scale. The contests were athletic in that each event was entered for a prize—*athlon*—and thus they were the real forerunners of our own contests of skill and of strength in which medals are offered and points are made. Sport for mere sport's sake—or merely for exercise—was apparently unknown to the Greek. Skill and excellence—if not perfection—were the prevailing factors.

From the ancient Greek athletes, then,

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we have received and accepted not only many of the forms of the contest, but, as well, the machinery of the contests and the reasonableness of the award of merit for excellence. Today the discus-thrower holds for a moment the exact poise of Myron's *Diskobolos*. And today we hold out to the contestants prizes of honor not of intrinsic value, but of sufficient worth to make of a feat of physical skill or endurance an honorable athletic event.

It has been said that the Greeks could hardly have understood a program of physical exercise merely for the sake of keeping the body fit. Their whole idea of physical fitness on the part of their athletic champions was that of preparation for the crucial test. Today in our colleges—which, after all, it must be conceded, have done and are doing most for “better athletics”—there are several divisions or points of view with reference to this whole matter. Let us limit our discussion to colleges for men. Physical education may be categorized in several ways. We may divide into two general departments: (1) Care of the body—hygiene. (2) Training of the body—gymnastics or physical culture. It is immediately conceded that care of the body, hygiene, physiology, and anatomy are important and necessary. In fact, one may say in passing that they are of prime importance, and yet we must admit, these branches of physical education are calmly neglected in some of our better colleges.

Here we might make another division. This training and building of the physical side of our being may be acquired by (1) indoor gymnastics, or (2) outdoor sports. The indoor gymnastics again may be either (1) heavy, (2) light or (3) indoor games.

The day of heavy gymnastic exhibition is apparently passing. Feats of tumbling, pyramids, and heavyweight wrestling¹ have somewhat less vogue in colleges than formerly. These exhibitions may border

on the fantastic and the professional. Boxing, too, except as a strenuous method for “keeping fit,” is compatible more with the ring than with the gymnasium. Most of the feats of heavy gymnastics are useful in developing men for the major outdoor sports, but are less interesting, in college at least, in themselves. A system of light gymnastics, however, will always be essential in every college, for we shall always have with us—strange as it may seem—the boy who will not play, who will not take exercise, who simply does not like it. Now, as we cannot make people play unless they wish to—although professional practitioners of the art of play deny this—we must take upon ourselves, as college teachers, the responsibility of providing means for non-players to give their bodies some activity. Hence the necessity of floor-gymnastics. And it must not be limited to group activity. The old ideas of body-building and corrective gymnastics must be perpetuated. One sees on the campus of every college, every year, boys of the *intelligentsia*, able students, artists, *poseurs*, musical geniuses, perchance leaders, socially and in campus activities, who are hollow-chested, pale, torpid, and generally as inactive physically as they can possibly be, and not be called to time by the authorities. And that is not all. Nearly every year, in nearly every senior class we find one man at least who must complete his gymnastic requirements before graduation—a man who foolishly scorned much needed help, while he thought he was merely defying college regulations. So we must keep the light gymnastics.

Indoor games have gained great vogue. Handball, indoor tennis, volley ball, and basket ball attract many. And they have in them the added zest of the game—the rivalry—the will to win. We cannot get away from this will to win. The Greeks had it to a remarkable degree. The American has it, we believe, even more than the British. It makes the game worth while. It makes the exercise become a

¹—Wrestling is a major sport in the Missouri Valley Conference.

game. And when winning—or trying to win—a game gives a man his exercise—"the game's the thing." This is far ahead of gymnastics, heavy or light, if the student can be brought to realize it. A game such as basket ball involves running, jumping, throwing, catching, but also the developing of a nice skill in aiming and throwing through the basket, as well as self-restraint, fair play, and judgment. And when, in a contest, all of these important ingredients in the play are accompanied by the wild enthusiasm of a loyal throng of "rooters" the effect of their encouragement on the contestants is uplifting and stimulating.

There is no thought, in what has just been said, of limiting this enthusiasm for the contest and this will to win to inter-scholastic or intercollegiate athletics. The writer has seen and has participated in athletic contests of baseball or tennis, for example, in intra-mural sports, or as a teacher, in inter-departmental games, where patriotic devotion to a cause or to certain principles has fully equaled the enthusiasm exhibited at some intercollegiate events. After all, it is the love of sport plus the zest of contest which make athletics—which make athletes. If those who take part in games have these two possessions they are the real champions. It matters little whether we are running the *dolichos* in the Olympic games, or bucking the line of some rival college, or playing volley ball with a group of associates, the three necessary parts of the whole are there: physical exercise, the love of sport, and the will to win. The thought of a prize of honor is not essential; victory itself is sweet.

We pass now to the major sports in outdoor athletics. Our colleges have excelled in (1) football, and (2) track, and to some extent in (3) baseball. We shall dismiss the last mentioned with but few words. Baseball, the "great American game," has become almost wholly professional. Many colleges close so early

in the spring that there has been scant time for outdoor practice between the break-up of winter and the opening of the baseball season. Hence less collegiate interest in the game is roused during the year, and a shortened schedule of games prevails. In eastern and southern colleges, where spring comes earlier, baseball still holds sway, but in western and northern localities it has shown a decided decrease. This is due also, it would appear, to overshadowing by the great college sport—football. But as football becomes year by year increasingly more popular and absorbing as the college sport, there is no apparent reason why baseball should not become and remain an intra-mural college game. There is danger that men in college begin to lag in their athletic interest with the return of spring. Baseball played by everybody should be an antidote for spring lassitude. The game lends itself perhaps better than any other to contests on the "home grounds." Nearly every man can play baseball.² For football he may be too light, or not strong enough, but for baseball, as for tennis, the vast majority of persons are easily adaptable. And there is no game that can rouse greater excitement and enthusiasm than baseball; nor demand greater self-control.

Before we approach the most important major sport of all—football—let us take a hasty view of several other forms of outdoor and indoor athletic contests which occupy the minds and hours of some college students. They are such forms of sport as swimming meets, hockey, lacrosse (in a limited group of universities), boat-racing (among a few) and rifle meets. Others might also come to mind. Two observations must be made in passing. First, it appears like overloading the athletic schedules of a college to arrange for so many different kinds of sport. Not one of these can command the patriotic attention of an entire student body. Nor

²—It is interesting to note the increasing interest in kittenball or "diamond ball" as it is often called.

can they interest more than a small minority of "tryouts" among the students. Each of these forms of sport is interesting in itself and quite worth while. Especially is this true of swimming. Everyone should be able to swim. Colleges are falling in line throughout the land in requiring every candidate for a degree to be able to swim a reasonable distance. The various and intricate forms of fancy swimming and diving seem to be a supererogation. Practice in life-saving is far more essential. Swimming meets, rifle meets, hockey matches and even boat races could easily be dispensed with in connection with college athletic schedules. This leads to our second observation. In colleges of from 800 to 1,000 and more there are always so many varied athletic interests among individual students that opportunity ought to be given for each group to choose and perfect its own preference in athletics. We cannot expect every man in college to prefer football to all other sports. On the other hand, there is no apparent need for making every form of sport into an intercollegiate contest. This does not mean that the contest idea is militated against in any way. It is the belief of the writer that even greater and more spontaneous enthusiasm could be roused by limiting intercollegiate contests to a few games, and those in but one or two branches of athletics. Opportunity for all should be offered; no man need say that in college he could not play his favorite game. But if we push the matter of intercollegiate contests to the limit we shall, perhaps, be in danger of becoming ridiculous with fly-casting meets, log-rolling contests and perchance "coffee-marathons."

Undoubtedly, football has exerted the greatest influence on college athletics, and has received at the same time the greatest impetus from the colleges. If we look back to the beginnings of intercollegiate football in the "nineties," for example, when Yale, Harvard, and Princeton were

the Big Three, and when all the pent up enthusiasm of Yale and Harvard men was let loose at the annual game at Springfield, Massachusetts; and then merely glance at the stupendous crowds, enormous prices of admission, and wild orgies of enthusiasm on the part of persons not actually partisan by graduation, and the columns and pages of the public press devoted to the increasingly large number of football games played each year, we can use this football "evolution" as a gauge by which to judge the trend of the times and the growth of university and college prestige. For football is no longer a matter of a few great intercollegiate contests; it is a country-wide movement; it is, seemingly, the most important matter before the public mind of America between the first of October and Thanksgiving Day.

Now football is by no means a game to be condemned. As one who has played the game, and who knows the game as played today, the writer would be the last one to decry or condemn it. Time was when parents were afraid to allow their sons to play, but that has always been the way with parents in every age, about every sport and trial of skill, we imagine, until the present age. Not only have parents ceased to worry about their boys—for at last they saw it would do no good—but boys who play the game have learned how to keep from being badly injured, they are being instructed in this matter by competent coaches, and, also, men are better trained, hardened, and "tried out" before entering the game.

Football is the American college game. As played by us it is unique and approaches perfection. Descended as it is from British rugby and soccer—with a possible dash of American Indian in it somewhere—it has become the college man's game.

But there are certain dangers which every educator must see. His eyes are not closed to various observations which

one must inevitably make in a paper of this character.

I. It appears that there has been, since almost the beginning of intercollegiate football, a tendency to reduce the number of games played each season. This has been in direct proportion to the training becoming more intense and the game itself more gruelling. This reduction is right; it should be continued. Not more than six games at intervals of one week, at the least, should be played, and one-half of these always at home. Men who play football—sometimes for the love of their college more than for love of the game—admit that the long, hard, gruelling drill and the playing of the actual games are almost too much for them, and they are ready to welcome the close of the season.

II. Football games, the country over, have become too costly. This is true not only in matters of admission, but also in the increasingly high guarantees which are demanded by teams when scheduling games. These considerations, added to the high cost of transportation and hotel rates, make an unnecessary drain on the treasury, the pockets, the coffers of somebody or some institution. The whole matter has been carried too far; it is too much exploited by the public press, and the habit of laying wagers on the outcome of games has greatly increased. The smaller colleges, as of course they should be, are shut out of contests with more powerful institutions. But, nothing loath, what do they do? Sometimes their misguided alumni raise money and "buy" a team for some previously modest college, which is then thrown into the limelight by defeating in football some ancient university. Such practices have done harm; they would have degraded the sport entirely, if there had been more than a few isolated cases.

III. Coaches are paid too highly. Not that they do not earn their salaries. They do. But the fault is with the colleges.

They vie with one another to pay more money—than they can afford—to get a coach to leave his fairly lucrative and successful holding, for a better and more prominent position. Coaches are human; they cannot escape temptation. Paid coaches could be eliminated if the college authorities would agree. It seems anomalous that men should be employed by colleges at higher salaries than professors or presidents—sometimes—to teach boys how to play! It seems preposterous, but it is part of the great American college system, and it will require courage to produce a change. Apart from the expense, the constant care and oversight and direction of the coach—even in a game—tends to minimize the degree of self-confidence and enterprise which football can so well teach. Players today seem to rely too much on the word of command from the coach, and less on their own developing judgment and initiative.

IV. Football occupies the time of only a few. This is, of course, true in the larger colleges. In the smaller schools, nearly every man has to be pressed into service so that the team may be, and may carry on. But it is safe to say that the vast majority of college men do not play football. It can be a game for only comparatively few, for even if there be a squad of some forty men, including the first and second "strings" and the "subs" and the "scrubs," that is but a small percentage of the total number of men in the average college. And it is undoubtedly true that perhaps twenty percent of those forty men have been induced to come to college—by methods sometimes not above reproach—for the sole and only purpose of playing football. This is another bad side of the situation. Not only do authorities pay coaches to teach boys to play football so that the college may have a team, but they pay boys to play for them. The college that does not do this is often, unfortunately, at a disadvantage, in an age when almost anything

"gets by." To return to the comparison of numbers on the side lines with the group carrying on the game, we are reminded that perchance that situation is no worse than the general situation in the field of college education in America today—colleges crowded to the doors with "students" a small percent of whom are really doing sound work in college. The others sit by, as indolent as they dare to be, watch the others make achievement, applaud—sometimes—and sometimes scoff. Students in college are the time wasters of our day; they waste their mental time and their athletic time. They enjoy taking both mental and physical exercise vicariously.

A sane scheme for college athletics, then, would comprise the following program:

(1) Physical examination for all—yearly. The prescribing of corrective exercise where required.

(2) Physical exercise for all—every year. This finds its best expression not in the grouped floor gymnastics, nor yet in corrective gymnastics, but in the contest idea exemplified in local intra mural tournaments in various minor indoor and outdoor sports. These contests will rouse enthusiasm which will be of value in itself in stimulating a wholesome athletic spirit, and will also enhance the college patriotism manifested in the greater contests.

(3) The major sports in a college should be limited to three. Football—always the college game—should be one of these. The other two might range, perhaps alternately, between basket-ball³ and track, or basket-ball and baseball, or track and baseball. While football is the college game *par excellence*, baseball is the great professional game, and, perhaps,

for that reason can be relegated. Track athletics should be more highly regarded in our colleges, and should be stimulated wherever possible. The track events are characterized by the "all round" idea of athletics and they—no less than football and basket-ball—are permeated with the zest for sport and the will to win.

(4) Intercollegiate contests should be limited to three major sports. Any more than this is too much of a strain on the athletic budget—an unnecessary strain. The limiting of intercollegiate contests will do more to strengthen college spirit than a scattering of many kinds of contests. Students are heard to say that they themselves tire of so many different intercollegiate contests. And anyone who has ever tried to get a college "out" for a track meet knows from the paucity of the gate receipts how futile were his attempts. Possibly it would be ideal to limit intercollegiate contests to football and basket-ball, for if a vote were taken throughout the colleges and universities of America, these two forms of sport would win out in popularity, with high scores.

(5) Lastly, the number of such intercollegiate contests should be limited. The contests held would thereby be pervaded with a more real and natural enthusiasm. There would be a more decidedly noticeable "backing" of the team, and the original idea in vogue when football began in college, of pitting the college once a year against only one or at most two respected rivals, would tend to a better loyalty and a concentrated devotion. For, after all, the trouble with intercollegiate athletics is the same malady that is afflicting us all in every phase of civilization—there is too much of it. We have accepted much that is fine in athletics and in many other ideals of thought, action, and enterprise, from the ancient Greeks; let us also accept from them the Delphic dictum—*meden agan*—nothing too much—and make it the first watchword of a sane program for college athletics.

³—The importance of basketball as a major sport is being more clearly demonstrated every year. The demand for a swift, active game requiring skill and coordination seems to have been met by the modern game. Its ability to arouse interest is being shown by the fact that it is one of the major sources of revenue in high schools and some small colleges.

TESTING THE KNOWLEDGE OF RIGHT AND WRONG

HUGH HARTSHORNE AND MARK A. MAY

Sixth Article¹

GROUP STANDARDS AND GROUP CONDUCT

The previous paper in this series reported two conclusions and two provocative suggestions covering the extent to which standards and conduct are psychologically related in the behavior of individuals. The scores on our moral knowledge tests, purporting to measure general level of comprehension of ideal conduct, proved to have very little in common with either deceptive or altruistic behavior. The way in which certain test items were answered by honest as contrasted with dishonest children seemed to offer a fruitful lead regarding the way to build a test of moral opinion which might show a better correlation with conduct. We were not able, however, to select from our own tests a group of items which would consistently discriminate between honest and dishonest children. Finally, we drew attention to the fact that close correspondences existed between the most honest sections and the most dishonest sections of certain school populations with respect to their mean differences in both moral knowledge and deception. Table I repeats certain facts from Table IX of the last article.

TABLE I
COMPARABILITY OF CERTAIN GROUP DIFFERENCES IN
MORAL KNOWLEDGE AND DECEPTION SCORES IN
TERMS OF THE CRITICAL RATIO

		3-Honest	3-Dishonest	4-Dishonest
1. HONEST	Knowledge	4.4	7.7	10.3
	Conduct	4.9	15.1	12.3
2. HONEST	Knowledge			8.2
	Conduct			10.4
3. DISHONEST	Knowledge	5.1		
	Conduct	10.6		

From this table it appears that Honest Group No. 1 differs from Honest Group No. 3 in the same amount in both moral knowledge and deception; Dishonest Group No. 4 differs from Honest Group No. 1 84 per cent as much in knowledge as in conduct and from Honest Group No. 2 78 per cent as much in knowledge as in conduct. Dishonest Group No. 3 differs similarly from Honest Group No. 1 in about the same ratio as from Honest Group No. 3.

The means of four of these groups were charted as follows on the last page of the previous article so as to indicate the correlation:

MORAL KNOWLEDGE	DECEPTION
Means	Means
HP1 25	10 HP1
HS 19	31 HS
DS 15	118 DS
DI 12	156 DI

¹This is the last in a series of articles bearing on the measurement of levels of ethical comprehension and their relation to conduct. Dr. May and Dr. Hartshorne are conducting the Character Education Inquiry at Teachers College, Columbia University, in co-operation with the Institute of Social and Religious Research, New York.

All this suggests a group similarity in behavior on moral knowledge tests and deception tests which we have thought worth investigating.

In reporting the similarity of groups in moral knowledge and conduct we are not engaging in controversy over the psychological nature of a group. We shall show, however, that when one relatively homogeneous group is compared with another, differences in both knowledge and conduct are found which cannot be accounted for by chance or by differences in intelligence and which also correlate more highly than do knowledge and conduct in individuals. These facts bear out the suggestion that there is a community of code and conduct in homogeneous groups which is not a function of individual integration.

In this paper two types of dishonest tests and a record of helpful acts are used for the conduct scores, and eight different moral knowledge tests, wherever these could be matched, case for case. The classroom group is always the unit used. Table II shows the correlations between the available moral knowledge test scores and a type of dishonesty called Behavior C, which consists in making illegitimate use of an answer sheet while taking a test or grading one's own paper.

There were three such tests involving arithmetic problems, completion problems, and information problems. These three are combined in a single classroom or school deception score in Table II. The scores all represent *amounts* of deception. Classrooms doubtless differ in code in this matter as well as in conduct, but these codes are not qualitatively revealed in the moral knowledge scores, which indicate, rather, a kind of level of comprehension as to what is expected of children. If a genuine code were available the correlations would presumably run much higher.

TABLE II
INDIVIDUAL AND GROUP CORRELATIONS BETWEEN MORAL
KNOWLEDGE AND DECEPTIVE BEHAVIOR C

	Ind. <i>r</i> 's		Group <i>r</i> 's		Total School Score		7 Group <i>r</i> Partial Intelligence constant
	1 Raw	2 Corr.	3 <i>r</i> .	4 P.E.	5 N	6 Groups	
M.K Tests							
A1 Causes	-.04	-.05	+.28	.12	435	13	
A2 Duties	-.25	-.32	-.35	.09	450	15	
A3 Comprehensions	-.18	-.24	-.80*	.04	457	16	-.73
A4 Provocations	-.15	-.20	-.53*	.09	307	13	-.20
B2 Recognitions	-.13	-.17	-.64*	.06	766	23	-.83
B3 Principles	-.26	-.36	-.49	.09	302	8	
B4 Applications	-.40	-.52	-.49	.09	243	9	
B5 Vocabulary	-.15	-.18	-.51*	.08	540	18	-.05

The columns of Tables II, III and IV have the following meanings: At the left are the separate moral knowledge tests, referred to by name, scale and number. Col. 1 gives the *r*'s between individual moral knowledge and deception scores. Col. 2 gives these *r*'s corrected for chance errors. Col. 3 gives the *r*'s between the classroom means in moral knowledge and deception. Col. 4 gives the P.E.'s of Col. 3. Col. 5 is the number of cases in each population. Col. 6 gives the number of classroom groups. Col. 7 shows the partial *r*'s between moral knowledge and deception group means with intelligence held constant.

Table III presents the same facts for Behavior A—a type of dishonesty which consists in adding on more scores in a speed test when one is supposed to be correcting his paper. There were six such opportunities in the test.

TABLE III
INDIVIDUAL AND GROUP CORRELATIONS BETWEEN MORAL
KNOWLEDGE² AND DECEPTIVE BEHAVIOR A

	Ind. r's		Group r's			6
	1	2	3	4	5	
	Raw	Corr.	r	P.E.	N	Groups
A1	-.14	-.22	+.265	.12	780	30
A2	-.18	-.30	-.367	.12	710	28
A3	-.08	-.13	-.087	.13	780	30
A4	-.09	-.13	-.435	.09	780	30
B2	+.03	+.04	-.177	.13	458	17
B3	-.06	-.11	+.382	.12	458	17
B4	-.09	-.14	-.443*	.10	419	14
B5	-.06	-.07	-.338	.12	528	19

The columns of Table III have the same meanings as those of Table II.

Table IV gives the correlations for general helpful behavior called Behavior H. The helpfulness scores are ratios based on teachers' estimates of the amount of co-operation each child gave to each of several class and school service projects, and the number of such projects.

TABLE IV
INDIVIDUAL AND GROUP CORRELATIONS BETWEEN MORAL
KNOWLEDGE² AND BEHAVIOR H

	Ind. r's	Group r's					7
	1	3	4	5	6		
	Raw	r	P.E.	N	Groups	Partials (int. constant)	
A1	+.24	.714*	.06	387	13	+.65	
A2	+.26	.685*	.06	359	12	+.63	
A3	+.12	.362	.10	386	13		
A4	+.15	.404	.10	400	13		
B2	+.17	.363	.10	221	9		
B3	+.24	.730*	.05	222	9	+.75	
B4	+.18	.758*	.05	152	6	+.73	
B5	+.45	.650	.07	258	10		

The columns of Table IV have the same meaning as those of Table II and III. The r's of Col. 1 could not be corrected for attenuation since the reliability of the helpfulness scores is not known.

The first thing to be noticed in these tables is the fact that the group r's of Column 3 are, with one exception, higher than the individual r's of Column 1, and almost always higher than these r's even when they are corrected for attenuation in Column 2. Column 1 gives the fairer comparison since in groups made up by a random selection of cases $r_{m1m2} = r_{12}$ as will be pointed out in a moment. In many cases the group r's exceed the individual r's in the ratio of from 4 to 1 to 7 to 1. Those that are significantly greater than the individual r's are starred(*).

Table II shows that in the case of Behavior C at least four of the moral knowledge tests correlate significantly higher in the case of the group means than in the case of the individual scores. Behavior A, however, shows only one single significant difference, although in each case the group r's are larger than the individual r's. Four of the moral knowledge tests show significantly different r's between the individual and group r's for helpful behavior (Table IV), and most of the r's run higher than for deception. The four that are starred for helpfulness are precisely the four that are not starred for the deception scores of Behavior C in Table II.

²The moral knowledge scores in Tables III and IV are from a revised form of those used for Table I which in each case is less than half the length of the original.

These figures now set our problems for us: Classroom groups exhibit a genuine association of scores on certain moral knowledge tests and certain conduct tests which is not accounted for by the association of these same facts in the individuals who make up these groups. Individuals who rate high in moral knowledge do not necessarily rate high in conduct. In fact the relation between the two is nearly negligible. But *groups* that rate high in moral knowledge do also rate high in conduct, under certain conditions. That a relation of this sort between individual *r*'s and group *r*'s is not a chance result has been shown by Pearson, who demonstrated that if a series of groups are random samples of the entire population, the *r*'s between the means of the groups will be the same as the *r*'s based on individual scores.³

In our case, the groups are obviously not selected at random so far as age is concerned since they are ordinary grade groups, the members of which have been together for the most part for some time. It may be that the mere mechanical age and intelligence differentiation of such grade groups would account for the likeness found in knowledge and conduct.

This explanation depends upon the existence of correlations between either age or intelligence in both moral knowledge and the conducts studied. Chronological age, we know, does not correlate with either Behavior C or H. It does slightly in the case of Behavior A, but this factor has already been eliminated from the scores reported for this behavior. Differences in age, therefore, cannot account for these correlations.

Differences between groups in intelligence, then, must be considered as a possible explanation of our superior group *r*'s. Fortunately, intelligence scores were secured in the course of our study which enable us to test this hypothesis in two different ways. The first and most obvious procedure is to partial out the variability in intelligence. This we have done for Behaviors C and H in the starred cases where the differences between the group and individual *r*'s are statistically significant, and the results are to be found in Column 7 of Tables II and IV. These partials are, of course, highly unreliable, but they are large enough in several cases to indicate that intelligence is not the only factor at work to produce group similarity of knowledge and conduct. Strictly speaking these partials should be compared with corresponding partials for Column 1. We have not computed these as the only effect would be, in most cases, to increase the difference between the individual and group *r*'s and so still further undermine the suggestion that the group *r*'s are to be accounted for by differences in the mean intelligence of the classrooms.

The relatively low group *r*'s and high P.E.'s in the case of Behavior A make the partial correlation technique here unavailable. Hence we have adopted a different method of testing the intelligence hypothesis in this case. Our criterion here depends on the following statistical relations among random samples: If from a large population several batches of about thirty each are drawn at random, the mean and the standard deviation of each batch will be the same as the mean and the standard deviation of the whole

³See Kelly, Truman L. *Statistical Methods*, page 178, Formula 118. More explicitly, if each pupil's moral knowledge and deception scores were written on a card, and all the cards were shuffled and then sorted by chance into piles, the correlation between the mean moral knowledge scores and mean cheating scores of these piles would be the same as the *r* between the individual scores if they were thrown into one plot (within the limits of chance variation).

population, within the limits of determinable errors due to chance variations among the samples.⁴ The means of the random samples will form a normal distribution, the mean of which will be the same as the mean of the larger population and the standard deviation of which will equal the average of the

S.D.
standard errors of the S.D.'s of the samples, each of which is $\frac{\text{S.D.}}{\sqrt{N}}$. If the

samples are not random—not mere chance accumulations of individuals—the average of the standard errors of the sample means will be less than the S.D. of the group means. The reason for this is that when a selective force is operating to make the members of a group resemble one another more than they would by chance, the range and therefore the S.D. of the scores in the trait concerned is less than for a random sample or for the total population of which the sample is a selection. Hence the average of a series of such non-random S.D.'s is less than the S.D. of the whole population. If the selective force operates unevenly from group to group, the range and therefore the S.D. of the group means will be greater than in the case of groups chosen at random. Consequently the average of the standard

errors of the group means $\left(\frac{\text{S.D.}}{\sqrt{N}}\right)$ is bound to be less than the S.D. of these group means.

Applying this criterion to our data, we are to show that even when class groups are random samples with respect to intelligence, or do not differ from one another significantly in this particular, they nevertheless do differ significantly from one another in both moral knowledge and conduct. Under these circumstances, such superiority of group over individual *r*'s between knowledge and conduct as is secured may with some confidence be attributed to some common factor other than intelligence.

In applying this criterion we used seven classroom groups, whose mean intelligence scores were close together, and who had Scale A of the Moral Knowledge tests, nine such groups who had Scale B, and ten of homogeneous intelligence who were tested with Behavior A. The results are summarized in Table V.

TABLE V
CRITERION FOR RANDOM SAMPLING IN REGARD TO INTELLIGENCE, MORAL KNOWLEDGE AND BEHAVIOR A

	1 No. of groups	2 Ave. N	3 S.D. of Means	4 Ave. S.E. of Means	5 Ratio of 3 to 4
<i>Scale A.</i>					
Intelligence	7	23	3.4	3.5	.97
Causes	7	23	3.7	1.04	3.56
Duties	7	23	1.6	1.	1.60
Comprehensions	7	23	.72	.40	1.80
Provocations	7	23	1.0	.78	1.28
<i>Scale B.</i>					
Intelligence	9	24	3.2	3.5	.91
Recognitions	9	24	3.0	2.5	1.20
Principles	9	24	1.4	.45	3.1
Vocabulary	9	24	4.4	1.8	2.44
<i>Behavior A.</i>					
Intelligence	10	25	3.2	3.5	.91
Deception	10	25	12.96	5.24	2.47

Thus we see from Table V that in each set of groups the average of the S.E. of the intelligence means is slightly less than the S.D. of the means,

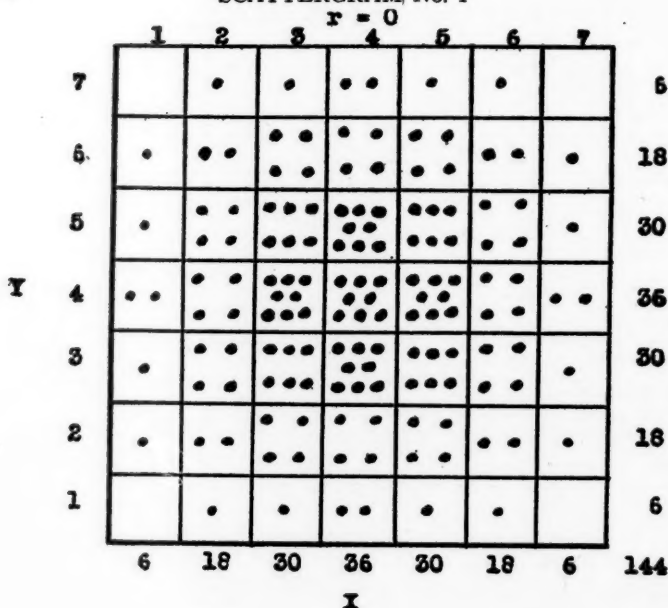
⁴See Yule, G. U. *Introduction to the Theory of Statistics*, Page 344.

indicating that the groups selected are of the same level of intelligence, or, in other words, random with respect to intelligence. In each of the moral knowledge tests, however, and also in the deception test the ratios of Column 5 show the S.D.'s of the means to be greater, often very much greater, than the S.E.'s of the means, demonstrating that these groups are not random samples but show the presence of a selective force, operating independently of intelligence, to produce variation in the means.

We have approached the suggestion that there is genuine group unity of standard and conduct by several steps which may be summarized as follows:

1. The correlation of groups, treated as units, with respect to level of moral knowledge and conduct, is not altogether due to the correlation of these two factors in the individuals composing the groups.
2. This correlation is not the product of a large number of uncorrelated factors (chance).
3. This correlation is not due to differences between the groups in age or in intelligence.
4. The variability of the groups among themselves is not such as could occur by chance, age or intelligence.
5. Since the group r 's are larger than the individual r 's, they cannot be accounted for by a causal relation between moral knowledge and conduct, since this relation could operate only through the minds of the individuals concerned.
6. Hence the superiority of the group r 's must be due to the reaction of individuals to some influence which tends both toward higher code and more social conduct (and *vice versa*) without these being integrated in the minds of the individuals.

SCATTERGRAM No. 1



Such a common influence might be exerted either by the group as a whole through a growing tradition or by the teacher or by school system, or by all three. No matter how much it affects either conduct or code for the better, if the correlations indicate the absence of individual integration, this improvement can hardly be regarded as growth in character.

Lest this evidence from group correlations be regarded as insubstantial we will illustrate how it is possible to get a high correlation between group means when the r between individual scores is zero. It all depends on how the groups are constituted or selected.

Consider the accompanying Scattergram, No. 1, of 144 cases in which r is 0.00.

Now we can select from these cases eight groups of eighteen cases each in such a way as to yield a correlation of either plus or minus 1.00 between the means of these groups, or of any amount in between, according to the way in which the groups are selected out of the total population of 144.

SCATTERGRAM No. 2

$$r = 0$$

$$r_{MxMy} = 1.00$$

	1	2	3	4	5	6	7	
7		g	g	fh	e	h		6
6	f	ff	fgg h	fgg h	be fh	c d	h	18
5	e	egg h	dde ghh	aabb ccee	bb c d hh	be fh	e	30
Y 4	de	bc de	bbcc ddff	aab b c odd	aabb ccee	fg gh	fh	36
3	a	ab cc	aa d d aa	bbcc ddff	dde ghh	fg gh	g	30
2	a	a a	ab cc	bc de	eg gh	ff	g	18
1		a	a	de	e	f		6
	6	18	30	36	30	18	6	144
	X							

Scattergram No. 2 shows a selection of eight such groups whose means will correlate +1.00. Every dot on Scattergram No. 1 is an individual. We now put eighteen of these individuals in group a, eighteen in group b, eighteen in group c, etc., selecting them from the total population with great care so that the mean score of the a's with respect to the scores plotted on the X axis will equal the mean of the scores plotted on the Y axis, and so also for groups b, c, d, etc. Scattergram No. 2 substitutes for the dots of Scattergram No. 1 the letters of the groups to which we have assigned the individuals and Table VI gives the distributions of the scores of the

individuals thus grouped for both the X and Y variables. It is obvious that the mean of each group for one variable is identical with the mean for the other variable and that the r of these means will therefore be $+1.00$.

TABLE VI

DISTRIBUTION OF SCORES OF INDIVIDUALS IN GROUPS a, b, c, Etc., ON X AND Y AXES OF SCATTERGRAM No. 2.

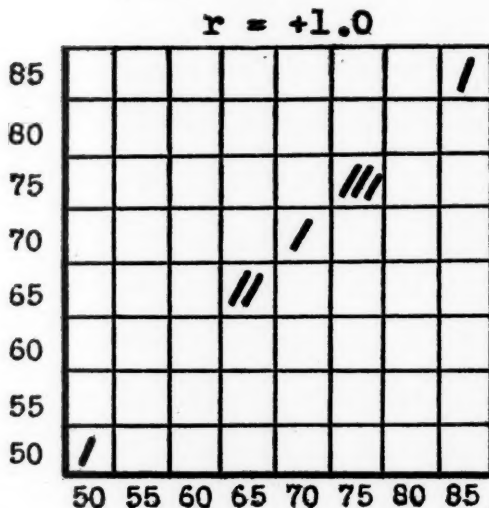
Axes	x	y	x	y	x	y	x	y	x	y	x	y	x	y	x	y
Groups	a	a	b	b	c	c	d	d	e	e	f	f	g	g	h	h
1	2	2					1	1	2	2	1	1				
2	4	4	2	2	3	3	1	1	2	2	2	2	3	3	1	1
3	6	6	3	3	4	4	6	6	1	1	3	3	4	4	3	3
4	4	4	7	7	7	7	6	6	4	4	4	4	2	2	2	2
5	2	2	5	5	3	3	3	3	7	7	1	1	3	3	6	6
6			1	1	1	1	1	1	1	1	6	6	4	4	4	4
7									1	1	1	1	2	2	2	2
Means	54	54	72	72	67	67	66	66	73	73	78	78	79	79	87	87

It will be noted that the eighteen individuals composing each group (there are 18 a's, 18 b's, etc.) are so selected as to place an equal number on each side of the principal diagonal, and in complementary cells. If this process were reversed and they were balanced across the opposite diagonal the r would be -1.00 .

When the means of the group scores for each axis (Table VI) are plotted in Scattergram No. 3 their close correlation is seen at once.

Scattergram No. 2 shows what rigid selection will do. This is a purely theoretical arrangement and would not occur in an ordinary population.

SCATTERGRAM No. 3



SCATTERGRAM No. 4

$$r = -.316$$

$$r_{maxy} = -.579$$

	1	2	3	4	5	6	7	
7	a	b		a	b			4
6	a	ab ab ac	ab ab ce	abe bc	b e	cf	e	23
5	d	abd acd f	abc abd fe	abe abe cdf	bcc ef	cge	h	34
Y 4	d	adf	abc dd fe	ab ced gde	bcc ghe	ceh	ch	30
3	d	ff	dde	gd df ef	ghof gh gef	g gh gh	gh	28
2	f	df	gef	ehd	ghf gh	ghf gh	gh	19
1			h	h		gh	gh	6
	6	21	28	33	26	20	10	144
	X							

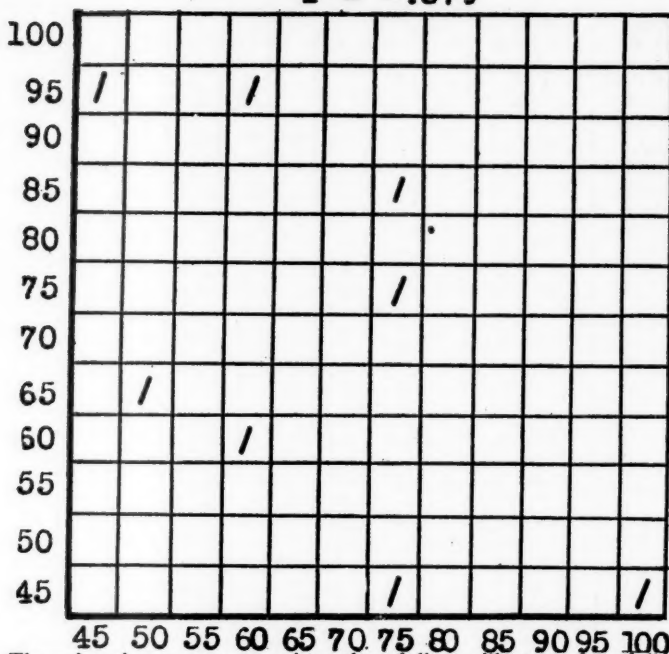
Scattergram No. 4 shows a hypothetical case representing a simplification of the facts actually found. Here the r of the whole population is $-.316$ and $r_{maxy} = -.579$. The distribution of scores for each group is given in Table VII and these group scores are graphed in Scattergram No. 5 which shows the variability among the group means, on both axes. Some groups are high on the X axis (moral knowledge) and low on the Y axis (deception) (g and h of Scattergram 4), others are low in moral knowledge and high in deception (a and b of Scattergram 4), and others are scattered through the center of the graph.

TABLE VII
DISTRIBUTION OF SCORES OF INDIVIDUALS IN GROUPS, a, b,
c, Etc., ON X AND Y AXES OF SCATTERGRAM No. 4

Axes	x	y	x	y	x	y	x	y	x	y	x	y	x	y	x	y
Groups	a	a	b	b	c	c	d	d	e	e	f	f	g	g	h	h
1	2						3				1			2		4
2	6		4		2		4	2		2	5	5		5		5
3	5		5		3	1	5	5	5	3	3	6	1	8	1	5
4	5	3	5	3	4	7	6	6	4	3	2	2	2	2	3	
5		6	4	6	5	6		5	4	5	4	4	5	1	4	1
6		7		7	3	4			2	4	2	1	7		6	
7		2		2	1				1				3		5	
Means	49	98	63	98	79	85	50	68	78	78	64	62	78	49	102	46

SCATTERGRAM No. 5

$$r = -.579$$



These imaginary cases are given thus fully to illustrate forcefully the fact that when the r between individual scores is zero or near zero (as is the case in Tables II-IV), for the r between the means of samples of the whole population to go as high as .70 or .80 requires very rigorous selection, such as would be found only in some factor tending strongly to vary the group means on both axes in the same direction from the mean of the total population.

Whatever this selective factor or influence may be it (or they) must operate on both variables. When the individual r is zero or thereabouts, if the selection of groups took place on one variable only, the r between the groups means would remain zero. We showed earlier in the paper that the classroom groups are not random samples (are "selected" by some influence which makes them vary among themselves more than they would by chance) in respect to both moral knowledge and conduct. The r 's indicate that this variation is in the same or opposite direction on the two axes. Furthermore, in the case of group r 's of .65 or more the groups must either lie in clusters or constellations in the correlation plot or else must be balanced across one of the main diagonals (as in Scattergram No. 2). The probability is that in any actual case they will be somewhat clustered and also fairly balanced as in No. 4.

*The individuals are not "selected" by us into groups *because* they are alike, as one would make some sort of arbitrary selection of those over five feet, those between four feet six inches and five feet, etc., but are actual groups whose differences among one another are due partially to the differences among the homes from which the children of different schools come and partly to influences operating within each group in the course of its common experiences.

BOOK REVIEWS

BROWNE, LEWIS, *This Believing World.* (Macmillan, 1926, 347 pages, \$3.50.)

It did not need a prophet to foretell that this book would come. After the "Outline of History," "The Outline of Science," "Of Art," "Of Literature," "The Story of Mankind," "The Story of Philosophy" it would have been strange indeed if religion, most colorful and picturesque of all forms of human behavior, had been unable to find a pen to tell its story to Main street. Nevertheless, in view of the infinite complexity of the materials, the intense emotional loyalties involved, it demanded courage, imagination and an extraordinary literary skill to make such a story move to the jazz step without sagging under its own weight. Mr. Browne has succeeded. He has written a brilliant book. One could wish that it had been written with a little more consideration for the facts, at least with more consideration for what "learned anthropologists" and students of the science of religion have discovered about the religions of mankind.

It may be unfair to treat the work as sober history. Like Zeus on high Olympus, the author seems to be laughing at the blind strugglings of men caught in the coils of religion. He dramatizes it. Yet one wonders. The story of Gotama is beautifully, sympathetically done. Judaism and Christianity are treated with a firmer touch and greater accuracy than any other religion. Perhaps, if the author had known the other religions as well, he might have made of them also serious history. Instead, he gives us impressionistic distortions, caricatures, often cruelly insulting to the great and noble peoples concerned. Mr. Browne is not an apologist, perhaps because he has divorced himself from any propagandizing loyalty to any specific religion. But he has the apologetic spirit. It appears in his words, especially his adjectives: "crude," "lewd," "sniveling," "sluttish," "revolting," "pious perverts." This is the language of the "uplift" of the corner-lot evangelist. These are not the words of the historian. His task is to understand and to interpret, not to condemn.

That the author was more interested in literary art than in history is revealed in his choice of motif. "In the beginning there was fear." Lucretius might say that fear was at the heart of religion. Even a hundred years ago it was possible for historians of religion to talk seriously of fear as the beginning. But Mr. Browne did not find that key in the authors he cites in his excellent bibliography. It has been abandoned by modern scholars. In vain has careful research relegated the protective phase of the religious complex to its proper place and proportion; in vain all the discussions of the last quarter century clarifying the psychology of the beginnings of religion. Mr. Browne passes over all that. It would have ruined his motif. It would have interfered with the artistic effect of his ever recurrent melody—"They were afraid—afraid."

History is often dull. This book is intensely interesting. One is carried by feverish, panting sentences often to lyric heights. In the presence of unbridged chasms and mountainous problems where the mere historian would fumble, feeling his way, the author does not hesitate; a colorful phrase or a simple "it was inevitable" and the way is clear, the story moves. The original illustrations and animated maps à la Van Loon add to the attractiveness of the book.

There is no doubt that the work will be popular and immensely disturbing to the people of Main street. Probably many will feel that Mr. Browne's treatment of other religions is much better than his treatment of their own. Adherents of some religions will be completely satisfied; the Egyptians and Babylonians are long and safely dead. Whatever may be said of it as history, there is no doubt that it is a brilliant book. If one wants history, the author gives an extended bibliography where, by the judicious, it may be found.

A. Eustace Haydon.

The University of Chicago.

FENTON, JESSIE C., *A Practical Psychology of Babyhood.* (Houghton Mifflin, 1925, 348 pages, \$3.50.)

CLEVELAND, ELIZABETH, *Training the Toddler.* (Lippincott, 1925, 172 pages, \$2.00.)

The growing conviction that habits of action and emotional response are often fixed by the second or third year of life has for a correlate the necessity for parent and teacher to understand the nature of the little child's mental and emotional makeup. Psychologists have lately turned attention to babies, and reports of carefully controlled experiments with children are being published with increasing frequency. Too often, however, these reports are written in technical language, hinge around theoretical problems, are set in the artificial environment of the laboratory, and are published in technical journals which never come to the attention of parents or teachers who face the daily problem of training children.

The two books listed above have the advantage of a background of theory with emphasis on concrete behavior of real children as seen by careful observers.

Mrs. Fenton's book is the story of the development of her little son during his first two years. Apparently an almost daily record was kept of the child's growth—physical movements, spontaneous play, babblings and speech, attention, memory, reasoning abilities, and so on. These are organized by subjects to show the trend of development of each capacity, with a final summary at the end of the book of the total personality of the child at different ages. Reference is made to scientific studies of children and to recorded observations of other parents for similarities and differences of development. Some practical advice and the results of various types of training used with the child

are scattered through the discussion. Of value is a list of toys suitable for various ages and a system of record sheets for recorded observations. The book serves as an excellent and detailed account of the growth of a normal child and what degree of training his capacities are capable of during the first two years. The reader receives the impression that the baby was the first in the family and that the home was one of moderate means in which the parents assumed responsibility for many of the household duties—in other words, this is the record of a normal baby in a normal American home.

Training the Toddler is based on the experience of the Merrill Palmer School of Detroit with children from two to five years of age. The book is organized into sections on standards for physical development, for mental development, for emotional development, and for social development. The material is concrete throughout; real children are described and the training they received is discussed in detail.

Three points stand out. (1) There is no assumption that all children of a given age have the same characteristics. Children are personalities: some were shy, some forward, some emotionally unstable, some stolid, at the time they entered the school. They varied in their reactions as much as adults vary. (2) The emphasis is placed on training and education in the broad sense. It is not assumed that because a child has a bad temper like his father he necessarily inherited it. The more hopeful view is taken that his temper is a response to his father's conduct and can be controlled. (3) The pre-school is presented as a valuable substitute for the home in which the child is not receiving proper training, in which he is being spoiled, neglected, or over-loved. The importance of the association with children of his own age in the pre-school nursery is also emphasized—a condition almost impossible in the family.

Both books are based on a sound theory of child psychology and at the same time are practical in that they give concretely the capacities of children, the difficulties which may be expected, and ways in which desirable habits and attitudes may be established. R. S.

FURFEY, PAUL HANLY, *The Gang Age*. (Macmillan, 1926, 189 pages, \$1.75.)

The "gang age" is the period intervening between the little boy stage of growth and adolescence—the years between ten and fifteen. This is the age when the author believes boys begin to develop group consciousness with others of their kind and engage in a democratic and independent group life of their own making.

The implication of the title is not carried out in the book. There is one chapter only on the gang, which contains one brief case history and five generalizations. By far the greater part of the book deals with the psychological make-up of boys. The author follows current social psychology in discarding instincts and positing as elemental traits certain reflexes and

impulses. He considers various mental mechanisms, such as defense reactions, substitutions, and rationalizations, discusses the part played by repressed and forgotten emotional experiences, and by degree of intelligence. Generalizations on the boy's plan of life—his ambitions, drives, traits—are given. In these chapters on psychology evidence is given of wide reading in the field.

The book, while it gives a fair survey of current theories, is disappointing in its lack of concrete material. The statement is made in the introduction that an experimental Boy Scout troop and a pack of Wolf Cubs were organized and that 119 boys were studied intensively. The concrete material used from this study is brief and appears as illustrations of theories, rather than as data used inductively. R. S.

GARD, HORATIO V., *Man*. (Golden Rule Magazine, 1927, 356 pages, \$3.50.)

A book that is rather unusual. It is written to help men in the quest for a "Perfect Ideal," and deals with many intricate and perplexing problems that one wonders about and doesn't dare try to follow out to their conclusion. The author leads one along step by step in the quest for God, the Creator, which he calls the Universal Spirit in order to avoid the misleading preconceived mind pictures resulting from the use of the name God, to man's destiny which is the "Perfect Ideal."

The book is "a brief interpretation of man's creation, his psychology, his destiny, with suggestions on the practical applications of psychic laws."

The idea of the New Psychology, which is the source of the soul, is set forth in such a simple way that one is almost persuaded to accept the author's view. The book is free from technical terms. It makes vivid the meaning of man's spiritual life as a partner with the Universal Spirit, with psychic powers which he is just beginning to realize can be used and developed.

The author's idea of the New Psychology is that the soul, which is the subconscious mind, is the creative power placed at man's disposal by God. This power can be used at man's direction through suggestions by his objective mind. The soul accepts these suggestions as a pattern for creation. Prayer is a method of impressing the suggestions upon the soul.

Man is a book that challenges one's thinking and opens up new ideas of further development in one's quest in attaining the "Perfect Ideal." Ralph W. Owens.

Presbyterian Board, Chicago.

GOVE, FLOYD S., *Religious Education on Public School Time*. (Harvard University, 1926, 143 pages.)

In the introductory chapter the author states that "it is the purpose of this study, in view of the past and present status of religious education in the United States in relation to national welfare and to the public schools, to discuss the need and place of religious education on public school time; to study the problem of organiza-

tion and administration in detail; and to state conclusions growing out of the study as to the value and probable advisability and means of further development."

Professor Gove has set forth in clear outline the salient features of the whole situation. With absence of dogmatism either scientific or religious; with concern for the integrity of public schools (concern shared with him by church school workers), yet with a frank recognition of the limitations of the public school system; with an appreciation of the value of religion while at the same time keenly conscious of the ineffectiveness of much of the church's educational effort, he seeks to interpret constructively the whole movement for week-day religious education. The author grants freely the values that have accrued from religious education on public school time, although he is not entirely convinced of the necessity of the use of school time. His study reveals few successful attempts, however, where other than school time is employed. In attendance, interest, grade of work done, and community standing, the classes that are conducted on school time are superior to those that meet either before or after school hours. He discusses with fine consideration the successes and failures that have attended the movement thus far, while he also outlines the strength and dangers that his study seems to reveal.

Success has usually followed a preliminary program of education of the constituency whose support was to be enlisted, while failure has generally resulted from the neglect to so educate the constituency. The strength of the movement is to be found in the added time for religious training, the more thorough type of work done, and the recognition of religious education as an integral part of the training of childhood and youth. The dangers are (aside from those that arise out of the many rather trying problems of administrative adjustment), first, that the extra time will be employed simply to strengthen the ecclesiastical *status quo* rather than to clarify purposes and to motivate lives for their realization, and, second, that if the program results in buttressing denominationalism the freedom of the schools may be threatened on occasion by overzealous churchmen.

A. LeRoy Huff.

Drake University.

HENRY C. FRICK EDUCATIONAL COMMISSION,
Youth and the Beautiful. (439 Union Trust
Bldg., Pittsburgh, n. d., 80 pages.)

The Henry C. Frick Commission in Pittsburgh presented to 10,000 high school pupils five interpreters of beauty, great artists, who presented beauty in the plastic arts, in sacred literature, in culture of the spirit, in the poetry and spirit of youth, and in line and color. The purpose of the experiment was to test this hypothesis:

"Youth, of the high school age, is more susceptible to the influence of ideals than are persons at any other period of their lives. The higher the ideals the more strongly they grip

boys and girls in their 'teens, and the more tenaciously are they held."

Following each lecture the pupils submitted as an English exercise an account of their feelings and thoughts concerning their experience in the lecture. This little volume is an account of the experiment and results. Many quotations representing student opinion are given. The account shows that a very large number of the pupils did give such clean evidence of growth and appreciation as to warrant the committee in saying, "These results from the experiment practically remove all ground of fear for the intellectual and moral status of the too much maligned American youth of today. . . . The possibilities opened by the success of the experiment are immeasurable."

L. T. H.

KLYVER, FAYE HUNTINGTON, The Supervision of Student-Teachers in Religious Education. (Teachers College, Columbia, 1925, 186 pages.)

This is one of the best recent contributions in religious education aimed at the improvement of supervision. With the development of week-day schools, and the necessity for more careful supervision in order to meet the requirements of public school boards who release time, this is especially noteworthy. This experiment, described with careful, scientific detail, is of value not only for schools which train workers for religious education, but is suggestive for everyone whose duty it is to supervise. Most supervisors are administrators or dictators, rather than supervisors of the type described in this study.

Dr. Klyver begins with a survey of 311 colleges, outside of theological seminaries and religious schools, which have courses in Bible, religion, or religious education. Only a few of these have any supervised field work, and in those that do give this training there seem to be very unsatisfactory and unsystematic methods. Perhaps the author would not have found much better techniques in seminaries or religious schools.

In this study, supervision is assumed to be a cooperative enterprise, in which both supervisor and student-teacher share in determining the worth of means, method, and product. The teacher's contribution is considered as vital and essential as the supervisor's. There is no standardized efficiency scheme, but the whole process is one of cooperatively facing problems and seeking the best solution for the pupils that are involved.

Several lists of the kind of situations that have to be met are given, and a good number are described in detail. In some cases stenographic reports are supplied, giving a most graphic portrayal of the supervising process. The experiment covered four years, and the concrete illustrations are from permanent files of case records. The life history of the student-teacher, with his academic record, narrative accounts of the supervisor's visit, and results of work done were carefully kept. As a result of this accurate and well followed-up

supervision, it is not surprising that wise guidance could be given in placement of graduates, and also in the directing into other vocations those who proved themselves not fitted for the work.

In his conclusions Dr. Klyver points out that *field research* is needed to discover these things in relation to supervision:

(1) The outcomes of all activities under supervision, and analysis of their implications as a part of the religious education program.

(2) The best use of the supervisor's time and thought, in visitation, conference, analysis and evaluation of student's work.

(3) The best learning conditions for student-teachers, and the correlation of theory with practical needs.

(4) Conditions that will make for the desired character and conduct changes in the pupils as undertaken in this supervisor-teacher-pupil relationship of religious education.

It is easier to do research in a laboratory or library, but progress in many phases of religious education waits for patient field studies.

E. J. Chave.

University of Chicago.

OLIVER, JOHN RATHBONE, *Fear: The Autobiography of James Edwards*. (Macmillan, 1927, 366 pages, \$2.50.)

Does fear generate toxic poisons in the physical body? Is high blood pressure curable by mental guidance rather than by specifics from *materia medica*? May religion be included in a scientific prescription?

Mr. James Edwards was a prosperous business man, self-made. Wife, son, daughter wanted for nothing that his money could furnish them. His days ground by with the regular routine which spelled success. Financial success and—

He was brought up standing when a brief note informed him that his application for additional life insurance had been rejected. Memory of the details of the death of his partner, the remark of his family physician that his blood pressure was a little high, and some other experiences furnished fuel for the flame of fear which soon began to eat out the very fiber of his being. The queer little ritual he built up as a defense against his fear of death only made matters worse. Then his son came home.

In his brief holiday the son, Tom, persuaded his father to submit to examination at the hands of experts in a clinic near his university. The account of the examination and subsequent course of treatment was written in the form of diary notes, and these notes form the nucleus of the expanded autobiography.

How the fear-hunter explained the causes, mechanisms, and results of fear; how he decided what activities, what reading, what personal contacts would be instrumental in "cleaning the cellar of the mind"; in short, how he applied the technique of the psychiatrist, makes a fascinating tale.

Not the least feature of interest to the re-

ligious educator is the fear-hunter's conviction that a seven-days-in-the-week *working faith* in God is the sole permanent cure for fear. "So far as my experience goes," he tells his patient in one of their first conferences, "the people who do not seem to be assailed and poisoned by fear are those who believe and practice the Christian religion" (page 130).

Yet he doubts whether the functions of priests and physician should be combined at present. "For, whatever the future may bring, this is not yet the time for priest-physicians, or physician-priests" (page vii). His belief is that each should understand the spirit and methods of the other, and be free to cooperate with the other as the needs of human lives may demand.

In the form of an intimate autobiography of a patient the author has produced an arresting popular account of psychoanalytical technique. It deserves wide reading.

Of interest to many readers of this review also is the fear-hunter's effort to see some positive values in non-liturgical Protestant varieties of faith, although he is blind to faults in the liturgical religious bodies.

Paul R. Sterick, Morningside College.

RICHMOND, WINFRED, *The Adolescent Girl*. (Macmillan, 1926, 312 pages.)

The point of view of this book is that of a modified psychoanalysis. Emphasis is placed on the physical development of puberty and complications in social relationships which the author assumes arise from the development of sexual impulses. Throughout, the book is one-sided, for it treats the girl's activities and interests as almost completely sex-centered and has little to say of other normal factors, such as vocational ambitions, the struggle too often present in adolescence for recognition as a personality, intellectual and cultural interests in such things as music, literature, art, and conflicts between adolescent ambitions and parental decrees. For one seeking the psychoanalytic interpretation of developing maturity—the hypothetical progression of the child through an auto-erotic and a homosexual to a heterosexual stage, the dependence of child on parent, the fascination of father for daughter—the book offers a sugar-coated version.

The chapters on the abnormal and the delinquent girl are probably the strongest in the book—a fact to be expected from Dr. Richmond's connection with the Government Hospital for the Insane. The chapter on the normal girl is weak and that on training and education inadequate. The book is written in non-technical language and contains brief bibliographies.

R. S.

ROPER, JOHN C., *Religious Aspects of Education*. (Cokesbury, 1926, 196 pages, \$1.50.)

The principal contribution which this book makes to either education or religion is its extensive array of quoted materials from many sources, amounting to about one-third of the reading matter of the volume. Certain hypothetical conclusions are drawn—and it is fre-

quently quite difficult for the reader to determine just what these are—through the use of quotations from books, magazines, sermons, newspapers, etc. The volume should prove quite satisfactory to the mind which reasons after the proof text or *ipse dixit* manner.

The author is to be commended on his stand that "morality and religion cannot be divorced," and that the state, in its educational program, should give increased attention to these in relation to the development of children and young people, for whose training it is largely responsible. But on finishing the volume one finds himself feeling that Mr. Roper surely means the teaching of his own particular brand of theological doctrine rather than an attempt at an unprejudiced search for truth in the field of religion.

In the chapter on the Merits of Secularized Education, Mr. Fosdick is quoted at length on the virgin birth, whether as an example of the bad effects of secularized education or as one of those "heretical professors who are allowed to promulgate their views," the reader must determine for himself. Again, in the chapter on A Revised Curriculum Suggested, Mr. Machen, of Princeton Theological Seminary, is brought in with a nonsensical illustration to show up "the fallacy of the extreme modernist in dealing with historical facts." Rather a vivid imagination is required in order to relate these to the topics under discussion.

Altogether, this is a fine accumulation of material dealt with by one who evidently reads widely, but who seems to be more concerned with a modernist—fundamentalist controversy than with an unbiased analysis of how far the state is going and should go in bringing religion into its educational program. His demand that the state should go further is fair enough. On the other hand, it would seem that the position which he, and many others, take with reference to how it should be done, is one of the chief factors in making it impossible. Until we are willing to be at least as aggressive and thorough in our study of religion as we are in our study of chemistry, biology, economics, physics, etc., the state can do but little in teaching religion, either as an aid to character development or in the lifting of mental horizons.

Nelson P. Horn, Iowa State College.

WATSON, GOODWIN B., *The Measurement of Fair-Mindedness. Teachers College Contributions to Education, No. 176. (Teachers College, Columbia University, 1925, 97 pages.)*

This book describes in detail the construction of the Watson Test of Public Opinion on economic and religious questions and outlines the way in which the total degree of prejudice, either on the radical or conservative side, may be obtained, and the method of analyzing individual tests to discover the type of prejudice held by the person who took the test. Dr. Watson suggests the feasibility of using the test to discover the type of prejudices common among a group with which educational work is planned, and the way in which the test can be used at the beginning and end of a discussion or school course to test the effectiveness of method or curriculum. The tests have already been used as a general pattern and words and sentences on other controversial questions substituted for those on economics and religion to test open-mindedness or prejudices on other questions.

Tests of this type, which give an objective picture of attitudes and opinions, and which can be administered to a large group at one time, offer a simple and adequate method of discovering trends of opinion on controversial questions and the changes effected by various teaching and propaganda devices. R. S.

WEIDEMANN, CHARLES CONRAD, *How to Construct the True-False Examination. Teachers College Contributions to Education, No. 225. (Teachers College, Columbia University, 1926, 118 pages.)*

This book, based on examination of numerous true-false tests, the judgment of experts, and experimental data, gives practical information on the construction of effective true-false tests. Such items are covered as type of instructions, arrangement of the test with reference to speed of answering and ease of scoring, preparation of scoring keys, the mechanics of composition of the statements used, and analysis of reactions. This handbook of method would be of practical value to anyone constructing a true-false test, and particularly to the layman who wishes to experiment with such tests in discussion groups or school classes. R. S.

BOOK NOTES

BACHELLER, IRVING, Dawn. (Macmillan, 1927, 337 pages, \$2.50.)

A novel. A sinful woman was brought to Jesus. He forgave her and said, "Neither do I condemn thee; go and sin no more." About this woman, of whom no more is known, the novelist has written a story, quite interesting as novels go. Because of the author's effort to be true to the oriental atmosphere of the

period, it gives one a little better background for an understanding of Jesus' time. L. T. H.

BACON, BENJAMIN W., *The Story of Jesus. (Century, 1927, 326 pages, \$2.50.)*

A study of sources of the gospel narratives designed to make plain, first, just what Jesus did and said, and, second, how the early church,

up to the time of Paul, developed from the movement originated by Jesus. L. T. H.

BRAMER, JOHN PHILIP. *A Treatise Giving the History, Organization and Administration of Parole. (The author, 477 Madison Avenue, N. Y. C., 1926, 99 pages.)*

Gives a brief history of parole laws in the different states and what the author regards as the proper organization and administration of parole.

CARR, H. WILSON. *Changing Backgrounds in Religion and Ethics. (Macmillan, 1927, 224 pages, \$2.00.)*

Religion during the past century has been going through a crisis. The development of a belief in evolution, and the corresponding development of scientific outlooks through all of life, have made impossible adherence to the older conceptions of theological content. Accepting the broader intellectual horizons as indications of truth, what must we say will be the future of religion, especially of the Christian religion, which is based upon pre-scientific literature? The "old myth" is broken. God must be discovered anew, not as a person like man, but as a great creative urge, leading humanity on to a glorified kingdom of man. The place of Jesus as the poet of the new religion is assured, but the poet is not enough. The philosopher, working on scientific bases, must make clear the vision of the poet, but man must not depend absolutely on either. He must build in response to that great divine urge within him. L. T. H.

DARTON, ALICE W., *His Mother. (Macmillan, 1927, 275 pages, \$2.25.)*

A sympathetic, glowing biography of Mary, the mother of Jesus. Prepared by a Roman Catholic, and taking for granted the theological concepts upon which the Catholic faith is based, this volume depicts Mary as a very human being, daughter, wife, mother, who loved her son, understood his high mission, and followed through with him to the bitter end. Altogether, a most interesting biography, based upon the scriptures wherever the scriptures speak, but also recognizing, as truth, other authors of Catholic authority, where the scriptures are silent. L. T. H.

ELLIS, WILLIAM T., *Bible Lands Today. (Appleton, 1927, 440 pages, \$3.00.)*

A journalist visited all the Bible lands, had all the customary and some unusual thrills, and wrote what he saw, heard and experienced. It is a vivid narrative of Bible lands today, just as interesting and thrilling as a newspaper or magazine account might be expected to be. L. T. H.

FARRAR, F. W., *The Message of the Books. (Macmillan, 1927, 532 pages, \$2.50.)*

The author preached on each of the books of the Bible as a unit in itself. The present volume grew out of that preaching. It is an effort to cause the books of the Bible to be understood as units and to disabuse the minds

of Christians of the feeling that the Bible is a collection of isolated and beautiful texts. Each book is taken up separately, its contents studied and analyzed, and so described that a reader may obtain a fair knowledge and appreciation for the book as a whole. L. T. H.

GOWEN, HERBERT H. and HALL, JOSEF W., *An Outline History of China. (D. Appleton and Co., N. Y., 1926, 542 pages.)*

With China on the front page of the newspapers almost every day it is likely that more questions are being asked and more information being sought about China today than at any time since the critical period of the Boxer uprising at the beginning of the century. It is particularly timely, therefore, that this outline history should appear just now.

Based in part on a former *Outline History of China* by Gowen, which has been out of print for a number of years, the present history is entirely rewritten and the latter part, contributed by Mr. Hall, is wholly new. It is divided into three parts, which treat of the pre-Manchu period, the age of the Manchus and the Republican era. It is the latter part of the book which details the contacts of China with western nations, the decline of the Manchu power, the Revolution, the subsequent unrest and the present struggle, that the reader is likely to find of keenest interest, but the whole book is interesting, readable and exceedingly helpful in getting an understanding of the actual present situation in China. It would be a fine thing if this or similar books were to be made the basis of discussion in serious adult study groups all over the United States while interest in China's struggle is so general. It could be very well used in adult classes in church schools.

The book seems to be very fair, well balanced and withal thoroughly sympathetic toward China as she seeks to work out the very difficult problems that confront her.

Charles S. Braden, Northwestern University.

HERRMANN, WILHELM, *Systematic Theology. (Macmillan, 1927, 152 pages, \$1.50.)*

A German presentation of theology differing quite markedly from either the conservative or the liberal American approach. The author presents first the science of religion, and lays out its task. He then shows how this science is based upon historical fact, which, in turn, leads to a presentation of the Christian faith. The second part of the book presents the faith of evangelical Christianity, the essence of which is the ability of a Christian to live an overcoming life through faith. This faith is made possible by God and is given to man through the redemption which Jesus wrought. L. T. H.

LEATHERMAN, ZOE EMILY and DOLL, EDGAR A., *A Study of the Maladjusted College Student. Ohio State University Studies, Vol. II, No. 2. (Ohio State University, 1925, 56 pages.)*

A discussion of the causes of maladjustment

is given, based on data from the University of Ohio and comparisons with data from other institutions. Failure in school studies and infringement of rules or more serious delinquency constitute the major problems in maladjustment which come to the attention of the administrative officers. Causes cover such things as illness, poorly planned schedule, home conditions, poor previous preparation, special disabilities, and emotional and temperamental difficulties, with illness leading in number of cases.

In handling these situations, which, if neglected, may cause the student to be seriously injured in his development, the authors advocate individual treatment with psychological and psychiatric service. They believe classes, for instance in mental hygiene, are of little aid with seriously maladjusted cases. R. S.

NATIONAL SOCIETY FOR THE STUDY OF EDUCATION, *Studies in Education*. Yearbook XV. (University of Chicago Press, 1926, 205 pages.)

This collection of papers from the previous annual meeting contains among those most likely to interest religious educators articles on curriculum-making in moral education (Horn), on needed research in elementary (Judd), secondary (Briggs), higher education (Kelly), the development of ability in research (Courtis), and a study of the causes of elimination in a college of liberal arts for women (Agnes Rogers). Especially interesting to the general reader is the discussion of the Philippine school system, "a transplanted American educational administration," by Carter Alexander. A lengthy first part contains papers on teacher training which have many inferences for religious institutions, particularly a report by S. L. Pressey of experiments looking toward fundamental changes in the methods of instruction in professional courses for teachers. Jordan Cavan, Rockford College.

PALLEN, CONDE B., *As Man to Man*. (Macmillan, 1927, 302 pages, \$2.50.)

The editor of the *Catholic Encyclopedia* has prepared in conversational form a résumé of Catholic doctrine. The book is as interesting as (or more interesting than) most novels, is full of a quiet humor, contains flashes of homely philosophy on every page, and yet carries the reader forward through the intricate mazes of Catholic theology in such a way that that theology appears simple and easily understood. L. T. H.

PHELAN, M., *Handbook of All Denominations*. (Cokesbury, 1927, 215 pages, \$1.25.)

A volume which may serve both as a reference book and as a text book on religious organizations in the United States. While emphasis is placed on Protestant denominations, other groups, such as Catholic, Jewish, Latter Day Saints, Christian Scientists, Bahais, are also included. The origin, history, and doctrinal basis of each group is given in a brief compass. L. T. H.

PINK, M. ALBERTON, *Procrustes, or, the Future of English Education*. (E. P. Dutton, New York, 1927, 108 pages, \$1.00.)

Education, in England as in the United States, is becoming either a narrow search for "new truth," without reference particularly to its usefulness, or a measured, stereotyped process through which pupils pass. The author appeals for a new educational system which will provide the type of development each one needs to fit him for his life work; and for a higher education through which the most intelligent young people are brought into contact with the best and most stimulating minds. Only the best should go on to this higher education. Special schools should be equipped with the best teachers for training in the basic knowledges necessary for vocational employment. "But that time is not yet." L. T. H.

REAVIS, WILLIAM CLAUDE, *Pupil Adjustment in Junior and Senior High Schools*. (Heath, 1926, 348 pages.)

The loss of pupils in the high schools and a new conception of education as adjusting the pupil to life have led educators to supplement mass education based on the "average" student with individual guidance of pupils who do not fit into the ready-made mold. As principal of a university high school, Professor Reavis has worked out a system of reports from teachers calculated to indicate pupils who are failing in school work, not developing good habits of study or who have other difficulties which interfere with their school progress. Interviews with pupils, parents, and teachers follow, an effort is made to find the root of the maladjustment and to correct it. Nine cases are given in detail.

For the school teacher or principal interested in his pupils' welfare, the book has marked value. For the religious educator, it is more suggestive as to method than content. The concern of the book is with educational adjustment. The symptom of maladjustment is failure in course requirements. There are, of course, many other types of maladjustment to which pupils are subject and which merit consideration in themselves, not merely because they are hindrances to school success. Religious educators, who have often been content with group instruction, could well evolve a system for checking up on the character attainments of individual children, as Professor Reavis has worked out a system for checking up on individual school attainment. R. S.

REISNER EDWARD H., *Nationalism and Education Since 1789*. (Macmillan, 1922, 575 pages.)

That the content, method, objectives, and extent of public education are determined very largely by nationalistic ends is the thesis of the author. The purpose of public school systems has been to prepare the pupils to carry forward the policies which the contemporary social order found most useful. Only slightly and lately has there been tolerated a radicalism

in public education which seeks to go beyond the objectives decreed by government and by society. When in times past, such an effort was manifested, it was very promptly controlled.

Taking up the period following the French Revolution, the author shows how this process has operated in France, Prussia, England and the United States. L. T. H.

SEVEN DISTINGUISHED CHINESE LEADERS, China Today Through Chinese Eyes, Second Series. (Doran, 1926, 151 pages, \$1.25.)

Seven outstanding younger Chinese leaders have prepared essays on various phases of the present situation: economic, military, political, educational, religious. The fact that each of the authors is a Chinese and knows his people better than westerners, and the added fact that each writer has earned a higher degree in a western university, attest the value of the product. A volume to be read by anyone who wishes a clean cut, intelligent, sympathetic presentation of China today. L. T. H.

SHILLITO, EDWARD, Life and Work. (Longmans, 1926, 104 pages, \$1.40.)

The author attended the Universal Christian Conference on Life and Work, held in Stockholm in 1925, for the express purpose of preparing this report. The work of the conference embraced especially problems of Christian life and work, covering such fields as world peace, economics and industry, the use of alcohol, and other social problems. The thought underlying the author's presentation is that the great cooperative movement of Christianity may have a distinct message for all realms of life, if Christian people will only feel their unity. This book is vibrating, strong, and exceedingly optimistic. L. T. H.

SKINNER, C. E., GAST, I. M., and SKINNER, H. S., Readings in Educational Psychology. (Appleton, 1926, 813 pages.)

This monumental compilation should be added to every religious education library, and skimmed through frequently. A simple working explanation of statistical methods, a most valuable brief glossary, and chapters on heredity and environment, intelligence (of 108 pages), individual differences, "emotions, feelings, and attitudes," learning processes (150

pages on the subdivisions of this), how to study, thinking, motivation, play, childhood and adolescence, and mental hygiene seem useful here.

The book will be most valuable in leading immediately to the books and scattered articles, the authorities and leading disputants on each topic, with page locations for further and more extensive reading. Great effort is made to include all leading points of view, though to the reviewer, social psychology and the great literature of behavior research are much under-represented. Chapters on the scope and problems of educational psychology, and a final one on the variant interpretations of the data of psychology will be valuable in orienting one who has not kept abreast of recent work in this huge and rapidly expanding field.

The classic materials by James on emotion, habit and will are reprinted here, along with Watson on instincts, Thorndike on learning, Judd on generalization, and the exposition of the much discussed and little understood Gestalt studies.

Jordan Cavan, Rockford College.

STEWART, GEORGE, The Crucifixion in Our Street. (Doran, 1927, 170 pages, \$1.35.)

The experience of Jesus, a just and socially-minded man, suffering a cruel death at the hands of those he would have served, has drawn the attention of the world. Why could he not have lived to die in a glorious, ripe old age? What is the meaning of the cross?

Many explanations have been given, often grotesque, sometimes more reasonable. In twelve gripping chapters, the present volume shows that spiritual victory comes through spiritual suffering, that through the cross, Jesus not alone raised himself up, but, as well, challenged the attention and thought of men and drew them up to the higher plane with him. The same is true in every life: through suffering are great spirits exalted, through suffering, spiritual victory is achieved. L. T. H.

WILKINSON, MARGUERITE, The Radiant Tree. (Macmillan, 1927, 161 pages, \$2.50.)

A beautiful volume of beautiful poems about "The Radiant Tree," which is the cross of Jesus. The poems are prefaced by an unusually attractive essay, showing the spiritual realities behind the concept of the cross. L. T. H.

TEXT BOOKS

BROOME, EDWIN C., and ADAM, EDWIN W., Conduct and Citizenship. (Macmillan, 1926, 422 pages.)

This text for pupils twelve to fifteen years of age is based on the premise that character training and education for citizenship are identical processes. The plan of the book includes several introductory chapters on the American's inheritance and the idea of the nation as a series of communities; chapters on the good citizen in the home, school, at work,

at play, and in civic relations; discussion of health, accidents, property, law-breaking, care of the unfortunate, modern communication, and cooperation for the common good; and a final group of chapters giving information on government machinery.

The whole tone of the book is that the present system of government, industry, education and the like are all they should be. Obedience, loyalty, the faithful performance of tasks are emphasized and re-emphasized.

No mention is made of any of the present-day national problems, such as prohibition, international relations, child labor, or control of wealth. The implication is that complacency and conformity are the ideal attitudes to be developed in young people. Are not a knowledge of actual problems, and a questioning, seeking attitude, coupled with a feeling of responsibility, the real needs of citizens in a democracy?

R. S.

COLMAN, MARION, *Rules of Life for Boys and Girls.* (Revell, 1926, 235 pages, \$1.50.)

A hopeful sign for religious education is the increasing number of worth while text books for children and young people. Week-day and vacation schools are now sharing in this production. Miss Colman has prepared the present volume for week-day classes of juniors out of direct classroom experimentation. The book is based upon biblical material, specifically the Ten Commandments and the great principles of conduct enunciated by Jesus. Each lesson contains two splendidly told stories, things for the children to do, and hints for the teacher, without, however, tying the teacher's hands by suggesting the details of the daily program.

L. T. H.

HOWE, M. A. DeWOLFE, *Causes and their Champions.* (Little, Brown, 1926, 331 pages, \$4.00.)

In eight chapters, as many of the great causes of America are studied in a way to develop the place of the leader in the cause. The list includes the Red Cross and Clara Barton, tolerance in religion as embodied in Phillips Brooks, the temperance movement and Frances E. Willard, the new uses of great wealth as exemplified by the Rockefeller's, the labor movement and Samuel Gompers, woman suffrage and Susan B. Anthony, the education of the Negro and Booker T. Washington, international harmony and Woodrow Wilson.

Each chapter is well-grounded in factual material, interestingly written, and gives the background of both movement and leader, and the contribution made by the leader to the movement. The book is suggestive of what might be done by a more intensive study of causes and of the nameless hundreds who follow the leaders and whose personalities are shaped by their devotion to a social movement.

R. S.

KNOX, RAYMOND C., *Knowing the Bible.* (Macmillan, 1927, 275 pages, \$2.50.)

The Chaplain of Columbia University has prepared a study book for college students of the Bible. Its aim is to introduce each part of the subject in such wise that students may be provoked to read and study the Bible for themselves, the text book serving merely as a provocative guide.

L. T. H.

MACLENNAN, KENNETH, *The Cost of a New World.* (Missionary Education Movement of the U. S. and Canada, N. Y., 1926, 190 pages, \$1.00.)

This book, by a leader in missionary work,

says very little about missions; but it says a great deal about the necessity for Christian nations to understand conditions in non-Christian countries and to accept responsibility for some of the worst of them.

The affairs of the world are so interwoven industrially and culturally that no nation can live unaffected by what happens in another nation, even in one on the opposite side of the globe. The hair net industry in China is affected by the bobbed heads in Europe and America and the wages of workers in western silk factories are determined in part by economic conditions in Japan. The contacts between the west and the east and between the west and Africa have been mainly commercial, with the west holding the upper hand and exploiting the weaker countries without regard for the ruin caused. But the weaker countries are growing in strength and insight into their problems and to the commercial conflict have been added of recent years other conflicts—the rise of nationalism, youth movements, race conflicts, demands for new types of education. The chapter on "The World at School" emphasizes the high native standards of scholarship in China, Japan, and India which Christian schools must match to maintain themselves in these countries, and also points out that Christian education must include the native culture in order not to alienate the educated Orientals from their own people.

It is apparent that missionary work does not mean to Mr. MacLennan the imposing of western customs on non-Christian peoples, but rather a deep understanding of the conflicts and contacts which constitute international relations, and a spiritualizing of these relations. The church and religion have become isolated from life. They have developed in a world apart from the active affairs of the day. In 1910 a World Missionary Conference was held; in 1914 a World War was started,—ample evidence of the separateness of religion from international relations. Religion must become a factor again in national and international life. "If religion has nothing to do with nationalism, internationalism, racialism, industry, and commerce, then it must confess itself a failure, unable to help human life at the hour of greatest need in the modern world." The author sees in Christianity the type of religion which can unify the world and bring warring factions into harmonious relations.

R. S.

ROSS, EDWARD ALSWORTH, *Civic Sociology, a textbook in social and civic problems for young Americans.* (World Book Company, 1926, 373 pages.)

The author, who is Professor of Sociology at the University of Wisconsin, has drawn on his wide knowledge of social relationships and his keen interest in social problems to construct a text for high school seniors which is both book of fact and book of ethics in citizenship.

Under the general heading, Trends in American Society, are grouped six chapters on the trend of population, the decreasing supply of

natural resources, the drift to the cities, and other background material. Under Major Social Problems, eight chapters are devoted to the family, child welfare, education, social standards, crime, poverty, business and social progress. The final section of the book, Major Civic Problems, gives in fourteen chapters a discussion of such problems as obedience to law, crowds and mobs, freedom of speech, religious freedom, labor-capital struggle, public opinion and democracy. The last chapter gives certain "rules" for the development and maintenance of social relationships which would include in their range all types of people and a consideration of fundamental and of future interests.

While factual material is given on all subjects, the striking part of the book is that each subject is presented as a problem, as an unsettled condition with which the youth will have to struggle and upon which he should begin to think and form an opinion to guide his future action. While Professor Ross' own point of view is evident on many questions, he is not dogmatic and the form of presentation and the types of questions appended to the chapters are admirably suited to the stimulation of independent thinking and classroom discussions.

R. S.

SCRIBNER, REVEREND FRANK J., The Portion for the Children. (Macmillan, 1927, 182 pages, \$1.75.)

A series of 52 interesting addresses to children prepared by a pastor who is actually and successfully using the series.

L. T. H.

SPENCE, HERSEY E. and CANNON, JAMES III, A Guide to the Study of the English Bible. (Cokesbury, 1926, 187 pages, \$1.25.)

A syllabus prepared through a number of years by the professors of biblical literature in Duke University. The outline covers not only the biblical material itself, but the whole basis of contemporary life amid which the Bible grew. A book of value to teachers of biblical literature, prepared with the thought of placing it also in the hands of students as an outline of their course.

L. T. H.

STOWELL, JAY S., Makers of a New World. (Methodist, 1926, 167 pages, \$0.75.)

A volume of twelve biographical studies, prepared in the form of an elective course for intermediates. The subject of each study is a person who made an outstanding contribution to society and civilization. For instance, there is Cooper, the man who helped the factory children of England; there is Carver, who helped uplift the Negro race. Each chapter is developed to show distinctive service rendered in a spirit of doing the best, even at personal cost. At the close of each biography there is a group of thought provoking questions, followed by suggestions for pupils' and teachers' reading.

L. T. H.

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